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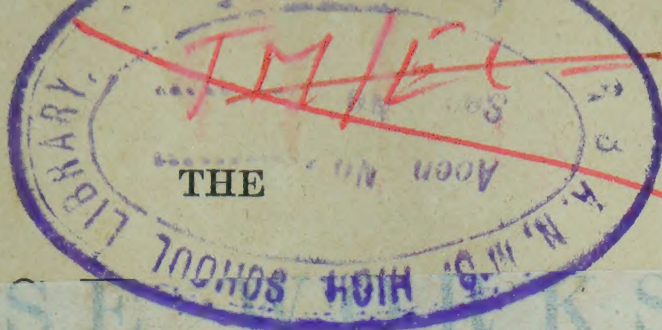
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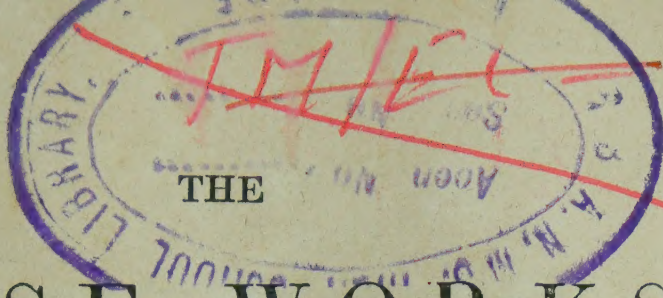
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ANIMADVERSIONS UPON THE REMONSTRANTS' DEFENCE
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THE DOCTRINE AND DISCIPLINE OF DIVORCE.
THE JUDGMENT OF MARTIN BUCER CONCERNING DIVORCE.
TETRACHORDON. COLASTERION. TRACTATE ON EDUCATION.
A DECLARATION FOR THE ELECTION OF JOHN III. KING OF POLAND.
FAMILIAR LETTERS.

WITH

A PREFACE, PRELIMINARY REMARKS, AND NOTES,

BY J. A. ST. JOHN.

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CONSIDERATIONS

TOUCHING THE LIKELIEST MEANS

TO REMOVE HIRELINGS OUT OF THE CHURCH.

WHEREIN IS ALSO DISCOURSED

OF TITHES, CHURCH FEES, AND CHURCH-REVENUES ;

AND

WHETHER ANY MAINTENANCE OF MINISTERS CAN BE SETTLED BY LAW.

[FIRST PUBLISHED 1659.]

EDITOR'S PRELIMINARY REMARKS.

FEW readers would perhaps expect the rare display of learning and logic which they will find in this treatise. Literature in Milton's days differed very much in character from the literature of our own. Authors would then seem to have thought it necessary to glance at least over all knowledge, and to be deeply versed in the particular subject of which they undertook to write; and the taste of the period often forced them upon investigations which we now look upon as peculiarly arid and unprofitable. However, that which relates to the wealth of the church and the payment of the clergy has still an interest for us all; for which reason it may be expected that this able and eloquent work will command some attention from our contemporaries. Fra Paolo Sarpi, in his "*Trattato dille materie Beneficarie*," had gone over a part, at least, of the same ground, and put forward views a little less unpopular in Italy. Milton cared as little as the Venetian monk how his notions might be received by the public, provided they exercised the proper degree of influence over those who, as lawgivers, had to determine upon the matter under consideration. Selden had long before given great offence to the clergy, by his "*History of Tithes*;" so that Milton, whose views were still more extreme, could expect nothing but the roughest treatment; and he may be said to have met with it ever since: for his prose works are only now, after the lapse of two centuries, beginning to shake off the load of obloquy under which they have been undeservedly buried. That they will even yet have full justice done them, the taste of the present age forbids me to hope, though we are happily delivered from many of those prejudices, which, in the long interval between him and us, have contributed to keep them in obscurity. Dr. Symmons, with great candour and liberality, observes, "To the politician who contemplates in this country the advantages of a church establishment, and sees its union with the most perfect toleration; or to the philosopher who discovers in the weakness of human nature the necessity of present motives to awaken exertion and to stimulate attention; the plan recommended by our author would appear to be visionary or pernicious; and we should not hesitate to condemn it, if its practicability and its inoffensive consequence were not incontrovertibly established by the testimony of America. From Hudson's Bay, with the small interruption of Canada, to the Mississippi, this immense continent beholds the religion of Jesus, unconnected with the patronage of government, subsisting in independent, yet friendly communities, breathing that universal charity which constitutes its vital spirit, and offering, with its distinct yet blending tones, one grand combination of harmony to the ear of its Heavenly Father."

TO THE PARLIAMENT OF THE COMMONWEALTH OF ENGLAND, WITH THE DOMINIONS THEREOF.

OWING to your protection, supreme senate! this liberty of writing, which I have used these eighteen years on all occasions to assert the just rights and freedoms both of church and state, and so far approved, as to have been trusted with the representment and defence of your actions to all Christendom against an adversary of no mean repute; to whom should I address what I still publish on the same argument, but to you, whose magnanimous councils first opened and unbound the age from a double bondage under prelatical and regal tyranny; above our own hopes heartening us to look up at last, like men and Christians, from the slavish dejection, wherein from father to son we were bred up and taught; and thereby deserving of these nations, if they be not barbarously ingrateful, to be acknowledged, next under God, the authors and best patrons of religious and civil liberty, that ever these islands brought forth? The care and tuition of whose peace and safety, after a short but scandalous night of interruption, is now again, by a new dawning of God's miraculous providence among us, revolved upon your shoulders. And to whom more appertain these considerations, which I propound, than to yourselves, and the debate before you, though I trust of no difficulty, yet at present of great expectation, not whether ye will gratify, were it no more than so, but whether ye will hearken to the just petition of many thousands best affected both to religion and to this your return, or whether ye will satisfy, which you never can, the covetous pretences and demands of insatiable hirelings, whose disaffection ye well know both to yourselves and your resolutions? That I, though among many others in this common concernment, interpose to your deliberations what my thoughts also are; your own judgment and the success thereof hath given me the confidence: which requests but this, that if I have prosperously, God so favouring me, defended the public cause of this commonwealth to foreigners, ye would not think the reason and ability, whereon ye trusted once (and repent not) your whole reputation to the world, either grown less by more maturity and longer study, or less available in English than in another tongue: but that if it sufficed some years past to convince

and satisfy the unengaged of other nations in the justice of your doings, though then held paradoxal, it may as well suffice now against weaker opposition in matters, except here in England with a spirituality of men devoted to their temporal gain, of no controversy else among protestants. Neither do I doubt, seeing daily the acceptance which they find who in their petitions venture to bring advice also, and new models of a commonwealth, but that you will interpret it much more the duty of a Christian to offer what his conscience persuades him may be of moment to the freedom and better constituting of the church: since it is a deed of highest charity to help undeceive the people, and a work worthiest your authority, in all things else authors, assertors, and now recoverers of our liberty, to deliver us, the only people of all protestants left still undelivered, from the oppressions of a simonious decimating clergy, who shame not, against the judgment and practice of all other churches reformed, to maintain, though very weakly, their popish and oft refuted positions; not in a point of conscience wherein they might be blameless, but in a point of covetousness and unjust claim to other men's goods; a contention foul and odious in any man, but most of all in ministers of the gospel, in whom contention, though for their own right, scarce is allowable. Till which grievances be removed, and religion set free from the monopoly of hirelings, I dare affirm that no model whatsoever of a commonwealth will prove successful or undisturbed; and so persuaded, implore divine assistance on your pious counsels and proceedings to unanimity in this and all other truth.

JOHN MILTON.

CONSIDERATIONS, &c.

THE former treatise, which leads in this, began with two things ever found working much mischief to the one side restraining, and hire on the other side corrupting, the teachers thereof. The latter of these is by much the more dangerous: for under force, though no thank to the forces, true religion oftentimes best thrives and flourishes; but the corruption of teachers, most commonly the effect of hire, is the very bane of truth in them who are so corrupted. Of force not to be

used in matters of religion, I have already spoken; and so stated matters of conscience and religion in faith and divine worship, and so severed them from blasphemy and heresy, the one being such properly as is despiteful, the other such as stands not to the rule of scripture, and so both of them not matters of religion, but rather against it, that to them who will yet use force, this only choice can be left, whether they will force them to believe, to whom it is not given from above, being not forced thereto by any principle of the gospel, which is now the only dispensation of God to all men; or whether being protestants, they will punish in those things wherein the protestant religion denies them to be judges, either in themselves infallible, or to the consciences of other men; or whether, lastly, they think fit to punish error, supposing they can be infallible that it is so, being not wilful but conscientious, and, according to the best light of him who errs, grounded on scripture: which kind of error all men religious, or but only reasonable, have thought worthier of pardon, and the growth thereof to be prevented by spiritual means and church discipline, not by civil laws and outward force, since it is God only who gives as well to believe aright, as to believe at all; and by those means, which he ordained sufficiently in his church to the full execution of his divine purpose in the gospel. It remains now to speak of hire, the other evil so mischievous in religion: whereof I promised then to speak further, when I should find God disposing me, and opportunity inviting. Opportunity I find now inviting; and apprehend therein the concurrence of God disposing; since the maintenance of church ministers, a thing not properly belonging to the magistrate, and yet with such importunity called for, and expected from him, is at present under public debate. Wherein lest anything may happen to be determined and established prejudicial to the right and freedom of the church, or advantageous to such as may be found hirelings therein, it will be now most seasonable, and in these matters, wherein every Christian hath his free suffrage, no way misbecoming Christian meekness to offer freely, without disparagement to the wisest, such advice as God shall incline him and enable him to propound: since heretofore in commonwealths of most fame for government, civil laws were not established till they had been first for certain days published to the view of all

men, that whoso pleased might speak freely his opinion thereof, and give in his exceptions, ere the law could pass to a full establishment. And where ought this equity to have more place, than in the liberty which is inseparable from Christian religion? This, I am not ignorant, will be a work unpleasing to some: but what truth is not hateful to some or other, as this, in likelihood, will be to none but hirelings. And if there be among them who hold it their duty to speak impartial truth, as the work of their ministry, though not performed without money, let them not envy others who think the same no less their duty by the general office of Christianity, to speak truth, as in all reason may be thought, more impartially and unsuspectedly without money.

Hire of itself is neither a thing unlawful, nor a word of any evil note, signifying no more than a due recompence or reward; as when our Saviour saith, "The labourer is worthy of his hire." That which makes it so dangerous in the church, and properly makes the hireling, a word always of evil signification, is either the excess thereof, or the undue manner of giving and taking it. What harm the excess thereof brought to the church, perhaps was not found by experience till the days of Constantine; who out of his zeal thinking he could be never too liberally a nursing father of the church, might be not unfitly said to have either overlaid it or choked it in the nursing. Which was foretold, as is recorded in ecclesiastical traditions, by a voice heard from heaven, on the very day that those great donations and church revenues were given, crying aloud, "This day is poison poured into the church." Which the event soon after verified, as appears by another no less ancient observation, "That religion brought forth wealth, and the daughter devoured the mother." But long ere wealth came into the church, so soon as any gain appeared in religion, hirelings were apparent; drawn in long before by the very scent thereof. Judas therefore, the first hireling, for want of present hire answerable to his coveting, from the small number or the meanness of such as then were the religious, sold the religion itself with the founder thereof, his master. Simon Magus the next, in hope only that preaching and the gifts of the Holy Ghost would prove gainful, offered beforehand a sum of money to obtain them. Not long after, as the apostle foretold, hirelings like wolves

came in by herds : Acts xx. 29, " For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock." Tit. i. 11, " Teaching things which they ought not, for filthy lucre's sake." 2 Pet. ii. 3, " And through covetousness shall they with feigned words make merchandise of you." Yet they taught not false doctrine only, but seeming piety : 1 Tim. vi. 5, " Supposing that gain is godliness." Neither came they in of themselves only, but invited oftentimes by a corrupt audience : 2 Tim. iv. 4, " For the time will come, when they will not endure sound doctrine, but after their own lusts they will heap to themselves teachers, having itching ears;" and they on the other side, as fast heaping to themselves disciples, Acts xx. 30, doubtless had as itching palms : 2 Pet. ii. 15, " Following the way of Balaam, the son of Bosor, who loved the wages of unrighteousness." Jude 11, " They ran greedily after the error of Balaam for reward." Thus we see, that not only the excess of hire in wealthiest times, but also the undue and vicious taking or giving it, though but small or mean, as in the primitive times, gave to hirelings occasion, though not intended, yet sufficient to creep at first into the church. Which argues also the difficulty, or rather the impossibility, to remove them quite, unless every minister were, as St. Paul, contented to preach gratis ; but few such are to be found. As therefore we cannot justly take away all hire in the church, because we cannot otherwise quite remove all hirelings, so are we not, for the impossibility of removing them all, to use therefore no endeavour that fewest may come in ; but rather, in regard the evil, do what we can, will always be incumbent and unavoidable, to use our utmost diligence how it may be least dangerous : which will be likeliest effected, if we consider, first, what recompence God hath ordained should be given to ministers of the church ; (for that a recompence ought to be given them, and may by them justly be received, our Saviour himself from the very light of reason and of equity hath declared, Luke x. 7, " The labourer is worthy of his hire ;") next, by whom ; and lastly, in what manner.

What recompence ought to be given to church ministers, God hath answerably ordained according to that difference which he hath manifestly put between those his two great dispensations, the law and the gospel. Under the law he gave

them tithes ; under the gospel, having left all things in his church to charity and Christian freedom, he hath given them only what is justly given them. That, as well under the gospel as under the law, say our English divines, and they only of all protestants, is tithes ; and they say true, if any man be so minded to give them of his own the tenth or twentieth ; but that the law therefore of tithes is in force under the gospel, all other protestant divines, though equally concerned, yet constantly deny. For although hire to the labourer be of moral and perpetual right, yet that special kind of hire, the tenth, can be of no right or necessity, but to that special labour for which God ordained it. That special labour was the Levitical and ceremonial service of the tabernacle, Numb. xviii. 21, 31, which is now abolished : the right therefore of that special hire must needs be withal abolished, as being also ceremonial. That tithes were ceremonial, is plain, not being given to the Levites till they had been first offered a heave-offering to the Lord, ver. 24, 28. He then who by that law brings tithes into the gospel, of necessity brings in withal a sacrifice, and an altar ; without which tithes by that law were unsanctified and polluted, ver. 42, and therefore never thought on in the first Christian times, till ceremonies, altars, and oblations, by an ancients corruption, were brought back long before. And yet the Jews, ever since their temple was destroyed, though they have rabbies and teachers of their law, yet pay no tithes, as having no Levites to whom, no temple where, to pay them, no altar whereon to hallow them ; which argues that the Jews themselves never thought tithes moral, but ceremonial only. That Christians therefore should take them up, when Jews have laid them down, must needs be very absurd and preposterous. Next, it is as clear in the same chapter, that the priests and Levites had not tithes for their labour only in the tabernacle, but in regard they were to have no other part nor inheritance in the land, ver. 20, 24, and by that means for a tenth, lost a twelfth. But our Levites undergoing no such law of deprivation, can have no right to any such compensation : nay, if by this law they will have tithes, can have no inheritance of land, but forfeit what they have. Besides this, tithes were of two sorts, those of every year, and those of every third year : of the former, every one that brought his tithes was to eat his share : Deut. xiv. 23,

“Thou shalt eat before the Lord thy God, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thine oil,” &c. Nay, though he could not bring his tithe in kind, by reason of his distant dwelling from the tabernacle or temple, but was thereby forced to turn it into money, he was to bestow that money on whatsoever pleased him, oxen, sheep, wine, or strong drink; and to eat and drink thereof there before the Lord, both he and his household, ver. 24, 25, 26. As for the tithes of every third year, they were not given only to the Levite, but to the stranger, the fatherless, and the widow, ver. 28, 29, and chap. xxvi. 12, 13. So that ours, if they will have tithes, must admit of these sharers with them. Nay, these tithes were not paid in at all to the Levite, but the Levite himself was to come with those his fellow-guests, and eat his share of them only at his house who provided them; and this not in regard of his ministerial office, but because he had no part nor inheritance in the land. Lastly, the priests and Levites, a tribe, were of a far different constitution from this of our ministers under the gospel: in them were orders and degrees both by family, dignity, and office, mainly distinguished; the high-priest, his brethren and his sons, to whom the Levites themselves paid tithes, and of the best, were eminently superior, Numb. xviii. 28, 29. No protestant, I suppose, will liken one of our ministers to a high priest, but rather to a common Levite. Unless then, to keep their tithes, they mean to bring back again bishops, archbishops, and the whole gang of prelaty, to whom will they themselves pay tithes, as by that law it was a sin to them if they did not? ver. 42. Certainly this must needs put them to a deep demer, while the desire of holding fast their tithes without sin may tempt them to bring back again bishops, as the likeness of that hierarchy that should receive tithes from them; and the desire to pay none may advise them to keep out of the church all orders above them. But if we have to do at present, as I suppose we have, with true reformed protestants, not with papists or prelates, it will not be denied that in the gospel there be but two ministerial degrees, presbyters and deacons; which if they contend to have any succession, reference, or conformity with those two degrees under the law, priests and Levites, it must needs be such whereby our presbyters or ministers may be answerable to priests, and our dea-

cons to Levites; by which rule of proportion it will follow that we must pay our tithes to the deacons only, and they only to the ministers. But if it be truer yet, that the priesthood of Aaron typified a better reality, 1 Pet. ii. 5, signifying the Christian true and "holy priesthood to offer up spiritual sacrifice;" it follows hence, that we are now justly exempt from paying tithes to any who claim from Aaron, since that priesthood is in us now real, which in him was but a shadow. Seeing then by all this which has been shown, that the law of tithes is partly ceremonial, as the work was for which they were given, partly judicial, not of common, but of particular right to the tribe of Levi, nor to them alone, but to the owner also and his household, at the time of their offering, and every three years to the stranger, the fatherless, and the widow, their appointed sharers, and that they were a tribe of priests and deacons improperly compared to the constitution of our ministry; and the tithes given by that people to those deacons only; it follows that our ministers at this day, being neither priests nor Levites, nor fitly answering to either of them, can have no just title or pretence to tithes, by any consequence drawn from the law of Moses. But they think they have yet a better plea in the example of Melchisedec, who took tithes of Abraham ere the law was given; whence they would infer tithes to be of moral right. But they ought to know, or to remember, that not examples, but express commands, oblige our obedience to God or man: next, that whatsoever was done in religion before the law written, is not presently to be counted moral, whenas so many things were then done both ceremonial and judaically judicial, that we need not doubt to conclude all times before Christ more or less under the ceremonial law. To what end served else those altars and sacrifices, that distinction of clean and unclean entering into the ark, circumcision, and the raising up of seed to the elder brother? Gen. xxxviii. 8. If these things be not moral, though before the law, how are tithes, though in the example of Abraham and Melchisedec? But this instance is so far from being the just ground of a law, that after all circumstances duly weighed both from Gen. xiv. and Heb. vii., it will not be allowed them so much as an example. Melchisedec, besides his priestly benediction, brought with him bread and wine sufficient to refresh Abraham and his whole army; incited to

do so, first, by the secret providence of God, intending him for a type of Christ and his priesthood; next, by his due thankfulness and honour to Abraham, who had freed his borders of Salem from a potent enemy: Abraham on the other side honours him with the tenth of all, that is to say, (for he took not sure his whole estate with him to that war,) of the spoils, Heb. vii. 4. Incited he also by the same secret providence, to signify as grandfather of Levi, that the Levitical priesthood was excelled by the priesthood of Christ. For the giving of a tenth declared, it seems, in those countries and times, him the greater who received it. That which next incited him was partly his gratitude to requite the present, partly his reverence to the person and this benediction: to his person, as a king and priest, greater therefore than Abraham, who was a priest also, but not a king. And who unhired will be so hardy as to say, that Abraham at any other time ever paid him tithes, either before or after; or had then, but for this accidental meeting and obligation; or that else Melchisedec had demanded or exacted them, or took them otherwise than as the voluntary gift of Abraham? But our ministers, though neither priests nor kings more than any other Christian, greater in their own esteem than Abraham and all his seed, for the verbal labour of a seventh day's preachment, not bringing, like Melchisedec, bread or wine at their own cost, would not take only at the willing hand of liberality or gratitude, but require and exact as due, the tenth, not of spoils, but of our whole estates and labours; nor once, but yearly. We then it seems, by the example of Abraham, must pay tithes to these Melchisedecs: but what if the person of Abraham can neither no way represent us, or will oblige the ministers to pay tithes no less than other men? Abraham had not only a priest in his loins, but was himself a priest, and gave tithes to Melchisedec either as grandfather of Levi, or as father of the faithful. If as grandfather (though he understood it not) of Levi, he obliged not us, but Levi only, the inferior priest, by that homage (as the apostle to the Hebrews clearly enough explains) to acknowledge the greater. And they who by Melchisedec claim from Abraham as Levi's grandfather, have none to seek their tithes of but the Levites, where they can find them. If Abraham, as father of the faithful, paid tithes to Melchisedec, then cer-

tainly the ministers also, if they be of that number, paid in him equally with the rest. Which may induce us to believe, that as both Abraham and Melchisedec, so tithes also in that action typical and ceremonial, signified nothing else but that subjection which all the faithful, both ministers and people, owe to Christ, our high-priest and king.

In any literal sense, from this example, they never will be able to extort that the people in those days paid tithes to priests, but this only, that one priest once in his life, of spoils only, and in requital partly of a liberal present, partly of a benediction, gave voluntary tithes, not to a greater priest than himself, as far as Abraham could then understand, but rather to a priest and king joined in one person. They will reply, perhaps, that if one priest paid tithes to another, it must needs be understood that the people did no less to the priest. But I shall easily remove that necessity, by remembering them that in those days was no priest, but the father, or the first-born of each family; and by consequence no people to pay him tithes, but his own children and servants, who had not werewithal to pay him, but of his own. Yet grant that the people then paid tithes, there will not yet be the like reason to enjoin us; they being then under ceremonies, a mere laity, we now under Christ, a royal priesthood, 1 Pet. ii. 9, as we are coheirs, kings and priests with him, a priest for ever after the order, or manner, of Melchisedec. As therefore Abraham paid tithes to Melchisedec because Levi was in him, so we out to pay none because the true Melchisedec is in us, and we in him, who can pay to none greater, and hath freed us, by our union with himself, from all compulsive tributes and taxes in his church. Neither doth the collateral place, Heb. vii., make other use of this story than to prove Christ, personated by Melchisedec, a greater priest than Aaron: ver. 4, "Now consider how great this man was," &c.; and proves not in the least manner that tithes be of any right to ministers, but the contrary: first, the Levites had "a commandment to take tithes of the people according to the law," that is, of their brethren, though they come out of the loins of Abraham, ver. 5. The commandment then was, it seems, to take the tithes of the Jews only, and according to the law. That law changing of necessity with the priesthood, no other sort

of ministers, as they must needs be another sort under another priesthood, can receive that tribute of tithes which fell with that law, unless renewed by another express command, and according to another law no such law is extant. Next, Melchisedec not as a minister, but as Christ himself in person, blessed Abraham, who "had the promises," ver. 6, and in him blessed all, both ministers and people, both of the law and gospel: that blessing declared him greater and better than whom he blessed, ver. 7, receiving tithes from them all, not as a maintenance, which Melchisedec needed not, but as a sign of homage and subjection to their king and priest; whereas ministers bear not the person of Christ in his priesthood or kingship, bless not as he blesses, are not by their blessing greater than Abraham, and all the faithful with themselves included in him; cannot both give and take tithes in Abraham, cannot claim to themselves that sign of our allegiance due only to our eternal King and Priest; cannot therefore derive tithes from Melchisedec. Lastly, the eighth verse hath thus; "Here men that die receive tithes: there he received them, of whom it is witnessed that he liveth." Which words intimate, that as he offered himself once for us, so he received once of us in Abraham, and in that place the typical acknowledgment of our redemption: which had it been a perpetual annuity to Christ, by him claimed as his due, Levi must have paid it yearly as well as then, ver. 9; and our ministers ought still, to some Melchisedec or other, as well now as they did in Abraham. But that Christ never claimed any such tenth as his annual due, much less resigned it to the ministers, his so officious receivers, without express commission or assignment, will be yet clearer as we proceed. Thus much may at length assure us, that this example of Abraham and Melchisedec, though I see of late they build most upon it, can so little be the ground of any law to us, that it will not so much avail them as to the authority of an example. Of like impertinence is that example of Jacob, Gen. xxviii. 22, who of his free choice, not enjoined by any law, vowed the tenth of all that God should give him; which for aught appears to the contrary, he vowed as a thing no less indifferent before his vow, than the foregoing part thereof: that the stone, which he had set there for a pillar, should be God's house. And to

whom vowed he this tenth but to God? Not to any priest, for we read of none to him greater than himself: and to God, no doubt but he paid what he vowed, both in the building of that Bethel, with other altars elsewhere, and the expense of his continual sacrifices, which none but he had a right to offer. However, therefore, he paid his tenth, it could in no likelihood, unless by such an occasion as befell his grandfather, be to any priest. But, say they, "All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's, holy unto the Lord," Lev. xxvii. 30. And this before it was given to the Levites; therefore since they ceased. No question; for "the whole earth is the Lord's, and the fulness thereof," Psal. xxiv. 1; and the light of nature shews us no less: but that the tenth is his more than the rest, how know I, but as he so declares it? He declares it so here of the land of Canaan only, as by all circumstance appears, and passes, by deed of gift, this tenth to the Levite; yet so as offered to him first a heave-offering, and consecrated on his altar, Numb. xviii., all which I had as little known, but by that evidence. The Levites are ceased, the gift returns to the giver. How then can we know that he hath given it to any other? Or how can these men presume to take it unoffered first to God, unconsecrated, without another clear and express donation, whereof they shew no evidence or writing? Besides, he hath now alienated that holy land: who can warrantably affirm, that he hath since hallowed the tenth of this land, which none but God hath power to do or can warrant? Their last proof they cite out of the gospel, which makes as little for them, Matt. xxiii. 23, where our Saviour, denouncing woe to the scribes and pharisees, who paid tithes so exactly, and omitted weightier matters, tells them, that these they ought to have done, that is, to have paid tithes. For our Saviour spake then to those who observed the law of Moses, which was yet not fully abrogated, till the destruction of the temple. And by the way here we may observe, out of their own proof, that the scribes and pharisees, though then chief teachers of the people, such at least as were not Levites, did not take tithes, but paid them: so much less covetous were the scribes and pharisees in those worse times than ours at this day. This is so apparent to the reformed divines of

other countries, that when any one of ours hath attempted in Latin to maintain this argument of tithes, though a man would think they might suffer him without opposition, in a point equally tending to the advantage of all ministers, yet they forbear not to oppose him, as in a doctrine not fit to pass unopposed under the gospel. Which shews the modesty, the contentedness of those foreign pastors, with the maintenance given them, their sincerity also in the truth, though less gainful, and the avarice of ours; who through the love of their old papistical tithes, consider not the weak arguments or rather conjectures and surmises, which they bring to defend them. On the other side, although it be sufficient to have proved in general the abolishing of tithes, as part of the judicial or ceremonial law, which is abolished all, as well that before as that after Moses; yet I shall further prove them abrogated by an express ordinance of the gospel, founded not on any type, or that municipal law of Moses, but on moral and general equity, given us instead: 1 Cor. ix. 13, 14, "Know ye not, that they who minister about holy things, live of the things of the temple; and they which wait at the altar, are partakers with the altar? So also the Lord hath ordained, that they who preach the gospel, should live of the gospel." He saith not, should live on things which were of the temple, or of the altar, of which were tithes, for that had given them a clear title; but, abrogating that former law of Moses, which determined what and how much, by a later ordinance of Christ, which leaves the what and how much indefinite and free, so it be sufficient to live on, he saith, "The Lord hath so ordained, that they who preach the gospel, should live of the gospel;" which hath neither temple, altar, nor sacrifice: Heb. vii. 13, "For he of whom these things are spoken, pertaineth to another tribe, of which no man gave attendance at the altar:" his ministers therefore cannot thence have tithes. And where the Lord hath so ordained, we may find easily in more than one evangelist: Luke x. 7, 8, "In the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire, &c. And into whatsoever city you enter, and they receive you, eat such things as are set before you." To which ordinance of Christ it may seem likeliest, that the apostle refers us both here, and 1 Tim. v. 18, where he cites

this as the saying of our Saviour, that "the labourer is worthy of his hire." And both by this place of Luke, and that of Matt. x. 9, 10, 11, it evidently appears, that our Saviour ordained no certain maintenance for his apostles or ministers, publicly or privately, in house or city received, but that, whatever it were, which might suffice to live on: and this not commanded or proportioned by Abraham or by Moses, whom he might easily have here cited, as his manner was, but declared only by a rule of common equity, which proportions the hire as well to the ability of him who gives, as to the labour of him who receives, and recommends him only as worthy, not invests him with a legal right. And mark whereon he grounds this his ordinance; not on a perpetual right of tithes from Melchisedec, as hirelings pretend, which he never claimed, either for himself, or for his ministers, but on the plain and common equity of rewarding the labourer; worthy sometimes of single, sometimes of double honour, not proportionable by tithes. And the apostle in this forecited chapter to the Corinthians, ver. 11, affirms it to be no great recompence, if carnal things be reaped for spiritual sown; but to mention tithes, neglects here the fittest occasion that could be offered him, and leaves the rest free and undetermined. Certainly if Christ or his apostles had approved of tithes, they would have, either by writing or tradition, recommended them to the church; and that soon would have appeared in the practice of those primitive and the next ages. But for the first three hundred years and more, in all the ecclesiastical story, I find no such doctrine or example: though error by that time had brought back again priests, altars, and oblations; and in many other points of religion had miserably judaized the church. So that the defenders of tithes, after a long pomp, and tedious preparation out of heathen authors, telling us that tithes were paid to Hercules and Apollo, which perhaps was imitated from the Jews, and as it were bespeaking our expectation, that they will abound much more with authorities out of Christian story, have nothing of general approbation to begin with from the first three or four ages, but that which abundantly serves to the confutation of their tithes; while they confess that churchmen in those ages lived merely upon freewill-offerings. Neither can they say, that tithes

were not then paid for want of a civil magistrate to ordain them, for Christians had then also lands, and might give out of them what they pleased ; and yet of tithes then given we find no mention. And the first Christian emperors, who did all things as bishops advised them, supplied what was wanting to the clergy not out of tithes, which were never motioned, but out of their own imperial revenues ; as is manifest in Eusebius, Theodoret, and Sozomen, from Constantine to Arcadius. Hence those ancientest reformed churches of the Waldenses, if they rather continued not pure since the apostles, denied that tithes were to be given, or that they were ever given in the primitive church, as appears by an ancient tractate in the Bohemian history. Thus far hath the church been always, whether in her prime or in her ancientest reformation, from the approving of tithes : nor without reason ; for they might easily perceive that tithes were fitted to the Jews only, a national church of many incomplete synagogues, uniting the accomplishment of divine worship in one temple ; and the Levites there had their tithes paid where they did their bodily work ; to which a particular tribe was set apart by divine appointment, not by the people's election : but the Christian church is universal ; not tied to nation, diocess, or parish, but consisting of many particular churches complete in themselves, gathered not by compulsion, or the accident of dwelling nigh together, but by free consent, choosing both their particular church and their church officers. Whereas if tithes be set up, all these Christian privileges will be disturbed and soon lost, and with them Christian liberty.

The first authority which our adversaries bring, after those fabulous apostolic canons, which they dare not insist upon, is a provincial council held at Cullen, where they voted tithes to be God's rent, in the year 356 ; at the same time perhaps when the three kings reigned there, and of like authority. For to what purpose do they bring these trivial testimonies, by which they might as well prove altars, candles at noon, and the greatest part of those superstitions fetched from paganism or Judaism, which the papist, inveigled by this fond argument of antiquity, retains to this day ? To what purpose those decrees of I know not what bishops, to a parliament and people who have thrown out both bishops and

altars, and promised all reformation by the word of God? And that altars brought tithes hither, as one corruption begot another, is evident by one of those questions which the monk Austin propounded to the pope, "concerning those things, which by offerings of the faithful came to the altar;" as Beda writes, l. i. c. 27. If then by these testimonies we must have tithes continued, we must again have altars. Of fathers, by custom so called, they quote Ambrose, Augustin, and some other ceremonial doctors of the same leaven: whose assertion, without pertinent scripture, no reformed church can admit; and what they vouch is founded on the law of Moses, with which, everywhere pitifully mistaken, they again incorporate the gospel; as did the rest also of those titular fathers, perhaps an age or two before them, by many rites and ceremonies, both Jewish and heathenish, introduced; whereby thinking to gain all, they lost all: and instead of winning Jews and pagans to be Christians, by too much condescending they turned Christians into Jews and pagans. To heap such unconvincing citations as these in religion, whereof the scripture only is our rule, argues not much learning nor judgment, but the lost labour of much unprofitable reading. And yet a late hot querist* for tithes, whom ye may know, by his wits lying ever beside him in the margin, to be ever beside his wits in the text, a fierce reformer once, now rankled with a contrary heat, would send us back, very reformedly indeed, to learn reformation from Tyndarus and Rebuffus, two canonical promoters. They produce next the ancient constitutions of this land, Saxon laws, edicts of kings and their councils, from Athelstan, in the year 928, that tithes by statute were paid: and might produce from Ina, above 200 years before, that Romescot or Peter's penny was by as good statute-law paid to the pope, from 725, and almost as long continued. And who knows not that this law of tithes was enacted by those kings and barons upon the opinion they had of their divine right? as the very words import of Edward the Confessor, in the close of that law: "For so blessed Austin preached and taught;" meaning the monk, who first brought the Romish religion into England from Gregory the pope. And by the way I add, that by these laws, imitating the law of Moses, the third part of tithes only was the priest's

* Prymme.

due; the other two were appointed for the poor, and to adorn or repair churches; as the canons of Ecbert and Elfric witness. Concil. Brit. If then these laws were founded upon the opinion of divine authority, and that authority be found mistaken and erroneous, as hath been fully manifested, it follows, that these laws fall of themselves with their false foundation. But with what face or conscience can they allege Moses or these laws for tithes, as they now enjoy or exact them; whereof Moses ordains the owner, as we heard before, the stranger, the fatherless, and the widow, partakers of the Levite; and these fathers which they cite, and these though Romish rather than English laws, allotted both to priest and bishop the third part only? But these our protestant, these our new reformed English presbyterian divines, against their own cited authors, and to the shame of their pretended reformation, would engross to themselves all tithes by statute; and, supported more by their wilful obstinacy and desire of filthy lucre, than by these both insufficient and impertinent authorities, would persuade a Christian magistracy and parliament, whom we trust God hath restored for a happier reformation, to impose upon us a judaical ceremonial law, and yet from that law to be more irregular and unwarrantable, more complying with a covetous clergy, than any of those popish kings and parliaments alleged. Another shift they have to plead, that tithes may be moral as well as the sabbath, a tenth of fruits as well as a seventh of days: I answer, that the prelates who urge this argument have least reason to use it, denying morality in the sabbath, and therein better agreeing with reformed churches abroad than the rest of our divines. As therefore the seventh day is not moral, but a convenient recourse of worship in fit season, whether seventh or other number; so neither is the tenth of our goods, but only a convenient subsistence morally due to ministers. The last and lowest sort of their arguments, that men purchased not their tithe with their land, and such like pettifoggery, I omit; as refuted sufficiently by others: I omit also their violent and irreligious exactions, related no less credibly; their seizing of pots and pans from the poor, who have as good right to tithes as they; from some, the very beds; their suing and imprisoning, worse than when the canon-law was in force; worse than when those wicked sons

of Eli were priests, whose manner was thus to seize their pretended priestly due by force: 1 Sam. ii. 12, &c., "Whereby men abhorred the offering of the Lord." And it may be feared, that many will as much abhor the gospel, if such violence as this be suffered in her ministers, and in that which they also pretend to be the offering of the Lord. For those sons of Belial within some limits made seizure of what they knew was their own by an undoubted law; but these, from whom there is no sanctuary, seize out of men's grounds, out of men's houses, their other goods of double, sometimes of treble value, for that which, did not covetousness and rapine blind them, they know to be not their own by the gospel which they preach. Of some more tolerable than these, thus severely God hath spoken: Isa. xlv. 10, &c., "They are greedy dogs; they all look to their own way, every one for his gain, from his quarter." With what anger then will he judge them who stand not looking, but, under colour of a divine right, fetch by force that which is not their own, taking his name not in vain, but in violence? Nor content, as Gehazi was, to make a cunning, but a constrained advantage of what their master bids them give freely, how can they but return smitten, worse than that sharking minister, with a spiritual leprosy? And yet they cry out sacrilege, that men will not be gulled and baffled the tenth of their estates, by giving credit to frivolous pretences of divine right. Where did God ever clearly declare to all nations, or in all lands, (and none but fools part with their estates without clearest evidence, on bare supposals and presumptions of them who are the gainers thereby,) that he required the tenth as due to him or his Son perpetually and in all places? Where did he demand it, that we might certainly know, as in all claims of temporal right is just and reasonable? or if demanded, where did he assign it, or by what evident conveyance to ministers? Unless they can demonstrate this by more than conjectures, their title can be no better to tithes than the title of Gehazi was to those things which by abusing his master's name he rooked from Naaman. Much less where did he command that tithes should be fetched by force, where left not under the gospel, whatever his right was, to the freewill-offerings of men? Which is the greater sacrilege, to belie divine authority, to make the name of

Christ accessory to violence, and, robbing him of the very honour which he aimed at in bestowing freely the gospel, to commit simony and rapine, both secular and ecclesiastical; or, on the other side, not to give up the tenth of civil right and propriety to the tricks and impostures of clergymen, contrived with all the art and argument that their bellies can invent or suggest; yet so ridiculous and presuming on the people's dulness and superstition, as to think they prove the divine right of their maintenance by Abraham paying tithes to Mechisedec, whenas Melchisedec in that passage rather gave maintenance to Abraham; in whom all, both priests and ministers as well as laymen, paid tithes, not received them? And because I affirmed above, beginning this first part of my discourse, that God hath given to ministers of the gospel that maintenance only which is justly given them, let us see a little what hath been thought of that other maintenance besides tithes, which of all protestants our English divines either only or most apparently both require and take. Those are fees for christenings, marriages, and burials: which, though whoso will may give freely, yet being not of right, but of free gift, if they be exacted or established, they become unjust to them who are otherwise maintained; and of such evil note, that even the council of Trent, l. ii. p. 240, makes them liable to the laws against simony, who take or demand fees for the administering of any sacrament: "*Che la sinodo volendo levare gli abusi introdotti,*" &c. And in the next page, with like severity, condemns the giving or taking for a benefice, and the celebrating of marriages, christenings, and burials, for fees exacted or demanded: nor counts it less simony to sell the ground or place of burial. And in a state-assembly at Orleans, 1561, it was decreed, "*Che non si potesse essiger cosa alcuna,* &c., p. 429, That nothing should be exacted for the administering of sacraments, burials, or any other spiritual function." Thus much that council, of all others the most popish, and this assembly of papists, though, by their own principles, in bondage to the clergy, were induced, either by their own reason and shame, or by the light of reformation then shining in upon them, or rather by the known canons of many councils and synods long before, to condemn of simony spiritual fees demanded. For if the minister be maintained for his whole ministry,

why should he be twice paid for any part thereof? Why should he, like a servant, seek vails over and above his wages? As for christenings, either they themselves call men to baptism, or men of themselves come: if ministers invite, how ill had it become John the Baptist to demand fees for his baptizing, or Christ for his christenings? Far less becomes it these now, with a greediness lower than that of tradesmen calling passengers to their shop, and yet paid beforehand, to ask again for doing that which those their founders did freely. If men of themselves come to be baptized, they are either brought by such as already pay the minister, or come to be one of his disciples and maintainers: of whom to ask a fee as it were for entrance is a piece of paltry craft or caution, befitting none but beggarly artists. Burials and marriages are so little to be any part of their gain, that they who consider well may find them to be no part of their function. At burials their attendance they allege on the corpse; all the guests do as much unhired. But their prayers at the grave; superstitiously required: yet if required, their last performance to the deceased of their own flock. But the funeral sermon: at their choice; or if not, an occasion offered them to preach out of season, which is one part of their office. But something must be spoken in praise: if due, their duty; if undue, their corruption: a peculiar simony of our divines in England only. But the ground is broken, and especially their unrighteous possession, the chancel. To sell that, will not only raise up in judgment the council of Trent against them, but will lose them the best champion of tithes, their zealous antiquary, Sir Henry Spelman; who, in a book written to that purpose, by many cited canons, and some even of times corruptest in the church, proves that fees exacted or demanded for sacraments, marriages, burials, and especially for interring, are wicked, accursed, simoniacal, and abominable: yet thus is the church, for all this noise of reformation, left still unreformed, by the censure of their own synods, their own favourers, a den of thieves and robbers. As for marriages, that ministers should meddle with them, as not sanctified or legitimate without their celebration, I find no ground in scripture either of precept or example. Likeliest it is (which our Selden hath well observed, l. ii, c. 58, Ux. Eb.) that in imitation of heathen priests, who were wont at nuptials

to use many rites and ceremonies, and especially, judging it would be profitable, and the increase of their authority, not to be spectators only in business of such concernment to the life of man, they insinuated that marriage was not holy without their benediction, and for the better colour, made it a sacrament; being of itself a civil ordinance, a household contract, a thing indifferent and free to the whole race of mankind, not as religious, but as men: best, indeed, undertaken to religious ends, and, as the apostle saith, 1 Cor. vii., "in the Lord." Yet not therefore invalid or unholy without a minister and his pretended necessary hallowing, more than any other act, enterprise, or contract of civil life, which ought all to be done also in the Lord and to his glory: all which, no less than marriage, were by the cunning of priests heretofore, as material to their profit, transacted at the altar. Our divines deny it to be a sacrament; yet retained the celebration, till prudently a late parliament recovered the civil liberty of marriage from their encroachment, and transferred the ratifying and registering thereof from the canonical shop to the proper cognizance of civil magistrates. Seeing then, that God hath given to ministers under the gospel that only which is justly given them, that is to say, a due and moderate livelihood, the hire of their labour, and that the heave-offering of tithes is abolished with the altar; yea, though not abolished, yet lawless, as they enjoy them; their Melchisedechian right also trivial and groundless, and both tithes and fees, if exacted or established, unjust and scandalous; we may hope, with them removed, to remove hirelings in some good measure, whom these tempting baits, by law especially to be recovered, allure into the church.

The next thing to be considered in the maintenance of ministers, is by whom it should be given. Wherein though the light of reason might sufficiently inform us, it will be best to consult the scripture. Gal. vi. 6, "Let him that is taught in the word, communicate to him that teacheth, in all good things:" that is to say, in all manner of gratitude, to his ability. 1 Cor. ix. 11, "If we have sown unto you spiritual things, is it a great matter if we reap your carnal things?" To whom therefore hath not been sown, from him wherefore should be reaped? 1 Tim. v. 17, "Let the elders that rule well, be counted worthy of double honour; especially they

who labour in word and doctrine." By these places we see, that recompense was given either by every one in particular who had been instructed, or by them all in common, brought into the church-treasury, and distributed to the ministers according to their several labours: and that was judged either by some extraordinary person, as Timothy, who by the apostle was then left evangelist at Ephesus, 2 Tim. iv. 5, or by some to whom the church deputed that care. This is so agreeable to reason, and so clear, that any one may perceive what iniquity and violence hath prevailed since in the church, whereby it hath been so ordered, that they also shall be compelled to recompense the parochial minister, who neither chose him for their teacher, nor have received instruction from him, as being either insufficient, or not resident, or inferior to whom they follow; wherein to bar them their choice, is to violate Christian liberty. Our law books testify, that before the council of Lateran, in the year 1179, and the fifth of our Henry II., or rather before a decretal Epistle of pope Innocent the Third, about 1200, and the first of king John, "any man might have given his tithes to what spiritual person he would:" and as the Lord Coke notes on that place, Instit. part ii., that "this decretal bound not the subjects of this realm, but as it seemed just and reasonable." The pope took his reason rightly from the above-cited place, 1 Cor. ix. 11, but falsely supposed every one to be instructed by his parish priest. Whether this were then first so decreed, or rather long before, as may seem by the laws of Edgar and Canute, that tithes were to be paid, not to whom he would that paid them, but to the cathedral church or the parish priest, it imports not; since the reason which they themselves bring, built on false supposition, becomes alike infirm and absurd, that he should reap from me, who sows not to me; be the cause either his defect, or my free choice. But here it will be readily objected, What if they who are to be instructed be not able to maintain a minister, as in many villages? I answer, that the scripture shews in many places what ought to be done herein. First, I offer it to the reason of any man, whether he think the knowledge of Christian religion harder than any other art or science to attain. I suppose he will grant that it is far easier, both of itself, and in regard of God's assisting Spirit, not particularly promised us to the attainment of any other knowledge, but of

this only : since it was preached as well to the shepherds of Bethlehem by angels, as to the Eastern wise men by that star : and our Saviour declares himself anointed to preach the gospel to the poor, Luke iv. 18 ; then surely to their capacity. They who after him first taught it, were otherwise unlearned men : they who before Hus and Luther first reformed it, were for the meanness of their condition called, “ the poor men of Lyons : ” and in Flanders at this day, “ le Gueus,” which is to say, beggars. Therefore are the scriptures translated into every vulgar tongue, as being held in main matters of belief and salvation, plain and easy to the poorest : and such no less than their teachers have the spirit to guide them in all truth, John xiv. 26, and xvi. 13. Hence we may conclude, if men be not all their lifetime under a teacher to learn logic, natural philosophy, ethics, or mathematics, which are more difficult, that certainly it is not necessary to the attainment of Christian knowledge, that men should sit all their life long at the feet of a pulpited divine ; while he, a lollard indeed over his elbow cushion, in almost the seventh part of forty or fifty years teaches them scarce half the principles of religion ; and his sheep oftentimes sit the while to as little purpose of benefiting, as the sheep in their pews at Smithfield ; and for the most part by some simony or other bought and sold like them : or if this comparison be too low, like those women, 1 Tim. iii. 7, “ Ever learning and never attaining ; ” yet not so much through their own fault, as through the unskilful and immethodical teaching of their pastor, teaching here and there at random out of this or that text, as his ease or fancy, and oftentimes as his stealth, guides him. Seeing then that Christian religion may be so easily attained, and by meanest capacities, it cannot be much difficult to find ways, both how the poor, yea, all men, may be soon taught what is to be known of Christianity, and they who teach them, recompensed. First, if ministers of their own accord, who pretend that they are called and sent to preach the gospel, those especially who have no particular flock, would imitate our Saviour and his disciples, who went preaching through the villages, not only through the cities, Matt. ix. 35, Mark vi. 6, Luke xiii. 22, Acts viii. 25, and there preached to the poor as well as to the rich, looking for no recompense but in heaven : John iv. 35, 36, “ Look on the fields, for they are white already to harvest : and he that

reapeth, receiveth wages, and gathereth fruit unto life eternal." This was their wages. But they will soon reply, We ourselves have not wherewithal; who shall bear the charges of our journey? To whom it may as soon be answered, that in likelihood they are not poorer than they who did thus; and if they have not the same faith which those disciples had to trust in God and the promise of Christ for their maintenance as they did, and yet intrude into the ministry without any livelihood of their own, they cast themselves into miserable hazard or temptation, and oftentimes into a more miserable necessity, either to starve, or to please their paymasters rather than God; and give men just cause to suspect, that they came neither called nor sent from above to preach the word, but from below, by the instinct of their own hunger, to feed upon the church. Yet grant it needful to allow them both the charges of their journey and the hire of their labour, it will belong next to the charity of richer congregations, where most commonly they abound with teachers, to send some of their number to the villages round, as the apostles from Jerusalem sent Peter and John to the city and villages of Samaria, Acts viii. 14, 25; or as the church at Jerusalem sent Barnabas to Antioch, chap. xi. 22, and other churches joining sent Luke to travel with Paul, 2 Cor. viii. 19; though whether they had their charges borne by the church or no, it be not recorded. If it be objected, that this itinerary preaching will not serve to plant the gospel in those places, unless they who are sent abide there some competent time; I answer, that if they stay there a year or two, which was the longest time usually stayed by the apostles in one place, it may suffice to teach them who will attend and learn all the points of religion necessary to salvation; then sorting them into several congregations of a moderate number, out of the ablest and zealouslest among them to create elders, who, exercising and requiring from themselves what they have learned, (for no learning is retained without constant exercise and methodical repetition,) may teach and govern the rest: and so exhorted to continue faithful and steadfast, they may securely be committed to the providence of God and the guidance of his Holy Spirit, till God may offer some opportunity to visit them again, and to confirm them: which when they have done, they have done as much as the apostles were wont to do in propagating the gospel. Acts xiv.

23, "And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed." And in the same chapter, ver. 21, 22, "When they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium and Antioch, confirming the souls of the disciples, and exhorting them to continue in the faith." And chap. xv. 36, "Let us go again, and visit our brethren." And ver. 41, "He went through Syria and Cilicia, confirming the churches." To these I might add other helps, which we enjoy now, to make more easy the attainment of Christian religion by the meanest: the entire scripture translated into English with plenty of notes; and somewhere or other, I trust, may be found some wholesome body of divinity, as they call it, without school-terms and metaphysical notions, which have obscured rather than explained our religion, and made it seem difficult without cause. Thus taught once for all, and thus now and then visited and confirmed, in the most destitute and poorest places of the land, under the government of their own elders performing all ministerial offices among them, they may be trusted to meet and edify one another, whether in church or chapel, or, to save them the trudging of many miles thither, nearer home, though in a house or barn. For notwithstanding the gaudy superstition of some devoted still ignorantly to temples, we may be well assured, that he who disdained not to be laid in a manger, disdains not to be preached in a barn; and that by such meetings as these, being indeed most apostolical and primitive, they will in a short time advance more in Christian knowledge and reformation of life, than by the many years' preaching of such an incumbent, I may say, such an incubus oftentimes, as will be meanly hired to abide long in those places. They have this left perhaps to object further; that to send thus, and to maintain, though but for a year or two, ministers and teachers in several places, would prove chargeable to the churches, though in towns and cities round about. To whom again I answer, that it was not thought so by them who first thus propagated the gospel, though but few in number to us, and much less able to sustain the expense. Yet this expense would be much less than to hire incumbents, or rather incumbrances, for lifetime; and a great means (which is the subject of this discourse) to dimin-

sh hirelings. But be the expense less or more, if it be found burdensome to the churches, they have in this land an easy remedy in their recourse to the civil magistrate ; who hath in his hands the disposal of no small revenues, left perhaps anciently to superstitious, but meant undoubtedly to good and best uses ; and therefore, once made public, applicable by the present magistrate to such uses as the church, or solid reason from whomsoever, shall convince him to think best. And those uses may be, no doubt, much rather than as glebes and augmentations are now bestowed, to grant such requests as these of the churches ; or to erect in greater number, all over the land, schools, and competent libraries to those schools, where languages and arts may be taught free together, without the needless, unprofitable, and inconvenient removing to another place. So all the land would be soon better civilized, and they who are taught freely at the public cost might have their education given them on this condition, that therewith content, they should not gad for preferment out of their own country, but continue there thankful for what they received freely, bestowing it as freely on their country, without soaring above the meanness wherein they were born. But how they shall live when they are thus bred and dismissed, will be still the sluggish objection. To which is answered, that those public foundations may be so instituted, as the youth therein may be at once brought up to a competence of learning and to an honest trade ; and the hours of teaching so ordered, as their study may be no hinderance to their labour or other calling. This was the breeding of St. Paul, though born of no mean parents, a free citizen of the Roman empire : so little did his trade debase him, that it rather enabled him to use that magnanimity of preaching the gospel through Asia and Europe at his own charges. Thus those preachers among the poor Waldenses, the ancient stock of our reformation, without these helps which I speak of, bred up themselves in trades, and especially in physic and surgery, as well as in the study of scripture, (which is the only true theology,) that they might be no burden to the church ; and by the example of Christ, might cure both soul and body ; through industry joining that to their ministry, which he joined to his by gift of the Spirit. Thus relates Peter Gilles in his History of the Waldenses in Piemont. But our ministers think scorn to use a trade,

and count it the reproach of this age, that tradesmen preach the gospel. It were to be wished they were all tradesmen; they would not then so many of them, for want of another trade, make a trade of their preaching: and yet they clamour that tradesmen preach; and yet they preach, while they themselves are the worst tradesmen of all. As for church endowments and possessions, I meet with none considerable before Constantine, but the houses and gardens where they met, and their places of burial; and I persuade me, that from them the ancient Waldenses, whom deservedly I cite so often, held, "That to endow churches is an evil thing; and that the church then fell off and turned whore, sitting on that beast in the Revelation, when under pope Sylvester she received those temporal donations." So the fore-cited tractate of their doctrine testifies. This also their own traditions of that heavenly voice witnessed, and some of the ancient fathers then living foresaw and deplored. And, indeed, how could these endowments thrive better with the church, being unjustly taken by those emperors, without suffrage of the people, out of the tributes and public lands of each city, whereby the people became liable to be oppressed with other taxes. Being therefore given for the most part by kings and other public persons, and so likeliest out of the public, and if without the people's consent, unjustly, however to public ends of much concernment, to the good or evil of a commonwealth, and in that regard made public though given by private persons, or, which is worse, given, as the clergy then persuaded men, for their souls' health, a pious gift; but as the truth was, oftentimes a bribe to God or to Christ for absolution, as they were then taught, from murders, adulteries, and other heinous crimes; what shall be found heretofore given by kings or princes out of the public, may justly by the magistrate be recalled and re-appropriated to the civil revenue: what by private or public persons out of their own, the price of blood or lust, or to some such purgatorious and superstitious uses, not only may, but ought to be taken off from Christ, as a foul dishonour laid upon him, or not impiously given, nor in particular to any one, but in general to the church's good, may be converted to that use, which shall be judged tending more directly to that general end. Thus did the princes and cities of Germany in the first reformation; and defended their so doing by many

reasons, which are set down at large in Sleidan, lib. vi. anno 1526, and lib. xi. anno 1537, and lib. xiii. anno 1540. But that the magistrate either out of that church revenue which remains yet in his hand, or establishing any other maintenance instead of tithe, should take into his own power the stipendiary maintenance of church-ministers, or compel it by law, can stand neither with the people's right, nor with Christian liberty, but would suspend the church wholly upon the state, and turn her ministers into state pensioners. And for the magistrate in person of a nursing father to make the church his mere ward, as always in minority, the church to whom he ought as a magistrate, Isa. xlix. 23, "to bow down with his face toward the earth, and lick up the dust of her feet;" her to subject to his political drifts or conceived opinions, by mastering her revenue; and so by his examinant committees to circumscribe her free election of ministers, is neither just nor pious; no honour done to the church, but a plain dishonour: and upon her whose only head is in heaven, yea, upon him, who is only head, sets another in effect, and which is most monstrous, a human on a heavenly, a carnal on a spiritual, a political head on an ecclesiastical body; which at length, by such heterogeneous, such incestuous conjunction, transforms her oftentimes into a beast of many heads and many horns. For if the church be of all societies the holiest on earth, and so to be revered by the magistrate; not to trust her with her own belief and integrity, and therefore not with the keeping, at least with the disposing, of what revenue should be found justly and lawfully her own, is to count the church not a holy congregation, but a pack of giddy or dishonest persons, to be ruled by civil power in sacred affairs. But to proceed further in the truth yet more freely, seeing the Christian church is not national, but consisting of many particular congregations, subject to many changes, as well through civil accidents, as through schism and various opinions, not to be decided by any outward judge, being matters of conscience, whereby these pretended church revenues, as they have been ever, so are like to continue endless matter of dissension both between the church and magistrate, and the churches among themselves, there will be found no better remedy to these evils, otherwise incurable, than by the incorruptest council of those Waldenses, or first reformers, to remove them as a pest, an apple of dis-

cord in the church, (for what else can be the effect of riches, and the snare of money in religion?) and to convert them to those more profitable uses above expressed, or other such as shall be judged most necessary; considering that the church of Christ was founded in poverty rather than in revenues, stood purest and prospered best without them, received them unlawfully from them who both erroneously and unjustly, sometimes impiously, gave them, and so justly was ensnared and corrupted by them. And lest it be thought that, these revenues withdrawn and better employed, the magistrate ought instead to settle by statute some maintenance of ministers, let this be considered first, that it concerns every man's conscience to what religion he contributes; and that the civil magistrate is entrusted with civil rights only, not with conscience, which can have no deputy or representer of itself, but one of the same mind: next, that what each man gives to the minister, he gives either as to God, or as to his teacher: if as to God, no civil power can justly consecrate to religious uses any part either of civil revenue, which is the people's, and must save them from other taxes, or of any man's propriety, but God by special command, as he did by Moses, or the owner himself by voluntary intention and the persuasion of his giving it to God. Forced consecrations out of another man's estate are no better than forced vows, hateful to God, "who loves a cheerful giver;" but much more hateful, wrung out of men's purses to maintain a disapproved ministry against their conscience; however unholy, infamous, and dishonourable to his ministers and the free gospel, maintained in such unworthy manner as by violence and extortion. If he give it as to his teacher, what justice or equity compels him to pay for learning that religion which leaves freely to his choice whether he will learn it or no, whether of this teacher or another, and especially to pay for what he never learned, or approves not; whereby, besides the wound of his conscience, he becomes the less able to recompense his true teacher? Thus far hath been inquired by whom church-ministers ought to be maintained, and hath been proved most natural, most equal and agreeable with scripture, to be by them who receive their teaching; and by whom, if they be unable. Which ways well observed can discourage none but hirelings, and will much lessen their number in the church.

It remains lastly to consider, in what manner God hath ordained that recompense be given to ministers of the gospel; and by all scripture it will appear, that he hath given it them not by civil law and freehold, as they claim, but by the benevolence and free gratitude of such as receive them: Luke x. 7, 8, "Eating and drinking such things as they gave you. If they receive you, eat such things as are set before you." Matt. x. 7, 8, "As ye go, preach, saying, The kingdom of God is at hand, &c. Freely ye have received, freely give." If God have ordained ministers to preach freely, whether they receive recompense or not, then certainly he hath forbid both them to compel it, and others to compel it for them. But freely given, he accounts it as given to himself: Phil. iv. 16, 17, 18, "Ye sent once and again to my necessity: not because I desire a gift; but I desire fruit, that may abound to your account. Having received of Epaphroditus the things which were sent from you, an odour of sweet smell, a sacrifice acceptable, well-pleasing to God;" which cannot be from force or unwillingness. The same is said of alms: Heb. xiii. 16, "To do good and to communicate, forget not; for with such sacrifice God is well pleased." Whence the primitive church thought it no shame to receive all their maintenance as the alms of their auditors. Which they who defend tithes, as if it made for their cause, whenas it utterly confutes them, omit not to set down at large; proving to our hands out of Origen, Tertullian, Cyprian, and others, that the clergy lived at first upon the mere benevolence of their hearers; who gave what they gave, not to the clergy, but to the church; out of which the clergy had their portions given them in baskets, and were thence called sportularii, basket-clerks: that their portion was a very mean allowance, only for a bare livelihood; according to those precepts of our Saviour, Matt. x. 7, &c., the rest was distributed to the poor. They cite also out of Prosper, the disciple of St. Austin, that such of the clergy as had means of their own might not without sin partake of church maintenance; not receiving thereby food which they abound with, but feeding on the sins of other men: that the Holy Ghost saith of such clergymen, they eat the sins of my people; and that a council at Antioch, in the year 340, suffered not either priest or bishop to live on church maintenance without necessity. Thus far tithers themselves have contributed to

their own confutation, by confessing that the church lived primitively on alms. And I add, that about the year 359, Constantius the emperor having summoned a general council of bishops to Ariminum in Italy, and provided for their subsistence there, the British and French bishops judging it not decent to live on the public, chose rather to be at their own charges. Three only out of Britain, constrained through want, yet refusing offered assistance from the rest, accepted the emperor's provision; judging it more convenient to subsist by public than by private sustenance. Whence we may conclude, that bishops then in this island had their livelihood only from benevolence; in which regard this relater, Sulpitius Severus, a good author of the same time, highly praises them. And the Waldenses, our first reformers, both from the scripture and these primitive examples, maintained those among them who bore the office of ministers by alms only. Take their very words from the history written of them in French, part iii. lib. ii. chap. 2: "La nourriture et ce de quoy nous sommes couverts, &c. Our food and clothing is sufficiently administered and given to us by way of gratuity and alms, by the good people whom we teach." If then by alms and benevolence, not by legal force, not by tenure of freehold or copyhold: for alms, though just, cannot be compelled: and benevolence forced is malevolence rather, violent and inconsistent with the gospel; and declares him no true minister thereof, but a rapacious hireling rather, who by force receiving it, eats the bread of violence and exaction, no holy or just livelihood, no, not civilly counted honest; much less beseeeming such a spiritual ministry. But, say they, our maintenance is our due, tithes the right of Christ, unseparable from the priest, no where repealed; if then, not otherwise to be had, by law to be recovered: for though Paul were pleased to forego his due, and not to use his power, 1 Cor. ix. 12, yet he had a power, ver. 4, and bound not others. I answer first, because I see them still so loath to unlearn their decimal arithmetic, and still grasp their tithes as inseparable from a priest, that ministers of the gospel are not priests; and therefore separated from tithes by their exclusion, being neither called priests in the New Testament, nor of any order known in scripture: not of Melchisedec, proper to Christ only; not of Aaron, as they them-

selves will confess; and the third priesthood only remaining,
 s common to all the faithful. But they are ministers of
 our high-priest. True, but not of his priesthood, as the Le-
 vites were to Aaron; for he performs that whole office him-
 self incommunicably. Yet tithes remain, say they, still
 unreleased, the due of Christ; and to whom payable, but to
 his ministers? I say again, that no man can so understand
 them, unless Christ in some place or other so claim them.
 That example of Abraham argues nothing but his voluntary
 act; honour once only done, but on what consideration,
 whether to a priest or to a king, whether due the honour,
 arbitrary that kind of honour or not, will after all contending
 be left still in mere conjecture: which must not be permitted
 in the claim of such a needy and subtle spiritual corporation,
 pretending by divine right to the tenth of all other men's
 estates; nor can it be allowed by wise men or the verdict of
 common law. And the tenth part, though once declared
 holy, is declared now to be no holier than the other nine, by
 that command to Peter, Acts x. 15, 28, whereby all distinc-
 tion of holy and unholy is removed from all things. Tithes
 therefore, though claimed, and holy under the law, yet are
 now released and quitted both by that command to Peter,
 and by this to all ministers, above-cited, Luke x.: "Eating
 and drinking such things as they give you:" made holy
 now by their free gift only. And therefore St. Paul, 1 Cor.
 ix. 4, asserts his power indeed; but of what? not of tithes,
 but "to eat and drink such things as are given" in reference
 to this command; which he calls not holy things, or things
 of the gospel, as if the gospel had any consecrated things in
 answer to things of the temple, ver. 13; but he calls them
 "your carnal things," ver. 11, without changing their pro-
 perty. And what power had he? Not the power of force,
 but of conscience only, whereby he might lawfully and with-
 out scruple live on the gospel; receiving what was given
 him, as the recompense of his labour. For if Christ the
 Master hath professed his kingdom to be not of this world,
 it suits not with that profession, either in him or his minis-
 ters, to claim temporal right from spiritual respects. He
 who refused to be the divider of an inheritance between two
 brethren, cannot approve his ministers, by pretended right
 from him, to be dividers of tenths and freeholds out of other

men's possessions, making thereby the gospel but a cloak of carnal interest, and, to the contradiction of their master, turning his heavenly kingdom into a kingdom of this world, a kingdom of force and rapine; to whom it will be one day thundered more terribly than to Gehazi, for thus dishonouring a far greater master and his gospel; "Is this a time to receive money, and to receive garments, and oliveyards, and vineyards, and sheep, and oxen?" The leprosy of Naaman linked with that apostolic curse of perishing imprecated on Simon Magus, may be feared, will "cleave to such and to their seed for ever." So that when all is done, and belly hath used in vain all her cunning shifts, I doubt not but all true ministers, considering the demonstration of what hath been here proved, will be wise, and think it much more tolerable to hear, that no maintenance of ministers, whether tithes or any other, can be settled by statute, but must be given by them who receive instruction; and freely given, as God hath ordained. And indeed what can be a more honourable maintenance to them than such, whether alms or willing oblations, as these; which being accounted both alike as given to God, the only acceptable sacrifices now remaining, must needs represent him who receives them much in the care of God, and nearly related to him, when not by worldly force and constraint, but with religious awe and reverence, what is given to God, is given to him; and what to him, accounted as given to God. This would be well enough, say they; but how many will so give? I answer, As many, doubtless, as shall be well taught, as many as God shall so move. Why are ye so distrustful, both of your own doctrine and of God's promises, fulfilled in the experience of those disciples first sent? Luke xxii. 35, "When I sent you without purse, and scrip, and shoes, lacked ye anything? And they said, Nothing." How then came ours, or who sent them thus destitute, thus poor and empty both of purse and faith? who style themselves ambassadors of Jesus Christ, and seem to be his tithe-gatherers, though an office of their own setting up to his dishonour, his exactors, his publicans rather, not trusting that he will maintain them in their embassy, unless they bind him to his promise by a statute-law, that we shall maintain them. Lay down for shame that magnific title, while ye seek maintenance from

the people: it is not the manner of ambassadors to ask maintenance of them to whom they are sent. But he who is Lord of all things, hath so ordained. Trust him then; he doubtless will command the people to make good his promises of maintenance more honourably unasked, unraked for. This they know, this they preach, yet believe not: but think it as impossible, without a statute-law, to live of the gospel, as if by those words they were bid go eat their Bibles, as Ezekiel and John did their books; and such doctrines as these are as bitter to their bellies; but will serve so much the better to discover hirelings, who can have nothing, though but in appearance, just and solid to answer for themselves against what hath been here spoken, unless perhaps this one remaining pretence, which we shall quickly see to be either false or uningenuous.

They pretend that their education, either at school or university, hath been very chargeable, and therefore ought to be repaired in future by a plentiful maintenance: whenas it is well known, that the better half of them, (and oftentimes poor and pitiful boys, of no merit or promising hopes that might entitle them to the public provision, but their poverty and the unjust favour of friends,) have had the most of their breeding, both at school and university, by scholarships, exhibitions, and fellowships, at the public cost, which might engage them the rather to give freely, as they have freely received. Or if they have missed of these helps at the latter place, they have after two or three years left the course of their studies there, if they ever well began them, and undertaken, though furnished with little else but ignorance, boldness, and ambition, if with no worse vices, a chaplainship in some gentleman's house, to the frequent embasing of his sons with illiterate and narrow principles. Or if they have lived there upon their own, who knows not that seven years' charge of living there, to them who fly not from the government of their parents to the licence of a university, but come seriously to study, is no more than may be well defrayed and reimbursed by one year's revenue of an ordinary good benefice? If they had then means of breeding from their parents, it is likely they have more now; and if they have, it needs must be mechanic and uningenuous in them to bring a bill of charges for the learning of those liberal arts and sci-

ences, which they have learned (if they have indeed learned them, as they seldom have) to their own benefit and accomplishment. But they will say, we had betaken us to some other trade or profession, had we not expected to find a better livelihood by the ministry. This is that which I looked for, to discover them openly neither true lovers of learning, and so very seldom guilty of it, nor true ministers of the gospel. So long ago out of date is that old true saying, 1 Tim. iii. 1, "If a man desire a bishopric, he desires a good work:" for now commonly he who desires to be a minister, looks not at the work, but at the wages; and by that lure or lowbell, may be tolled from parish to parish all the town over. But what can be plainer simony, than thus to be at charges beforehand, to no other end than to make their ministry doubly or trebly beneficial? To whom it might be said, as justly as to that Simon, "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money: thou hast neither part nor lot in this matter." Next it is a fond error, though too much believed among us to think that the university makes a minister of the gospel; what it may conduce to other arts and sciences, I dispute not now: but that which makes fit a minister, the scripture can best inform us to be only from above, whence also we are bid to seek them: Matt. ix. 38, "Pray ye therefore to the Lord of the harvest, that he will send forth labourers into his harvest." Acts xx. 28, "The flock, over which the Holy Ghost hath made you overseers." Rom. x. 15, "How shall they preach, unless they be sent?" By whom sent? by the university, or the magistrate, or their belly? No, surely; but sent from God only, and that God who is not their belly. And whether he be sent from God, or from Simon Magus, the inward sense of his calling and spiritual ability will sufficiently tell him; and that strong obligation felt within him, which was felt by the apostle, will often express from him the same words: 1 Cor. ix. 16, "Necessity is laid upon me, yea, woe is me if I preach not the gospel." Not a beggarly necessity, and the woe feared otherwise of perpetual want, but such a necessity as made him willing to preach the gospel gratis, and to embrace poverty, rather than as a woe to fear it. 1 Cor. xii. 28, "God hath set some in the church, first apostles," &c.

Ephes. iv. 11, &c. "He gave some apostles, &c For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come to the unity of the faith." Whereby we may know, that as he made them at the first, so he makes them still, and to the world's end. 2 Cor. iii. 6, "Who hath also made us fit or able ministers of the New Testament." 1 Tim. iv. 14, "The gift that is in thee, which was given thee by prophecy, and the laying on of the hands of the presbytery." These are all the means, which we read of, required in scripture to the making of a minister. All this is granted, you will say; but yet that it is also requisite he should be trained in other learning: which can be nowhere better had than at universities. I answer, that what learning, either human or divine, can be necessary to a minister, may as easily and less chargeably be had in any private house. How deficient else, and to how little purpose, are all those piles of sermons, notes and comments on all parts of the Bible, bodies and marrows of divinity, besides all other sciences, in our English tongue; many of the same books which in Latin they read at the university? And the small necessity of going thither to learn divinity I prove first from the most part of themselves, who seldom continue there till they have well got through logic, their first rudiments; though, to say truth, logic also may much better be wanting in disputes of divinity, than in the subtile debates of lawyers, and statesmen, who yet seldom or never deal with syllogisms. And those theological disputations there held by professors and graduates are such, as tend least of all to the edification or capacity of the people, but rather perplex and leaven pure doctrine with scholastical trash, than enable any minister to the better preaching of the gospel. Whence we may also compute, since they come to reckonings, the charges of his needful library; which, though some shame not to value at £600, may be competently furnished for £60. If any man for his own curiosity or delight be in books further expensive, that is not to be reckoned as necessary to his ministerial, either breeding or function. But papists and other adversaries cannot be confuted without fathers and councils, immense volumes, and of vast charges. I will shew them therefore a shorter and a better way of confutation: Tit. i. 9,

“Holding fast the faithful word, as he hath been taught, that he may be able by sound doctrine, both to exhort and to convince gainsayers:” who are confuted as soon as heard, bringing that which is either not in scripture, or against it. To pursue them further through the obscure and entangled wood of antiquity, fathers and councils fighting one against another, is needless, endless, not requisite in a minister, and refused by the first reformers of our religion. And yet we may be confident, if these things be thought needful, let the state but erect in public good store of libraries, and there will not want men in the church, who of their own inclinations will become able in this kind against papist or any other adversary. I have thus at large examined the usual pretences of hirelings, coloured over most commonly with the cause of learning and universities; as if with divines learning stood and fell, wherein for the most part their pittance is so small; and, to speak freely, it were much better there were not one divine in the universities, no school-divinity known, the idle sophistry of monks, the canker of religion; and that they who intended to be ministers, were trained up in the church only by the scripture, and in the original languages thereof at school; without fetching the compass of other arts and sciences, more than what they can well learn at secondary leisure, and at home. Neither speak I this in contempt of learning, or the ministry, but hating the common cheats of both; hating that they, who have preached out bishops, prelates, and canonists, should, in what serves their own ends, retain their false opinions, their pharisaical leaven, their avarice, and closely their ambition, their pluralities, their nonresidences, their odious fees, and use their legal and popish arguments for tithes: that independents should take that name, as they may justly from the true freedom of Christian doctrine and church discipline, subject to no superior judge but God only, and seek to be dependents on the magistrate for their maintenance; which two things, independence and state-hire in religion, can never consist long or certainly together. For magistrates at one time or other, not like these at present our patrons of Christian liberty, will pay none but such whom by their committees of examination they find conformable to their interests and opinions: and hirelings will soon frame themselves to that interest, and those opinions.

which they see best pleasing to their paymasters; and to seem right themselves, will force others as to the truth. But most of all they are to be reviled and shamed, who cry out with the distinct voice of notorious hirelings, that if ye settle not our maintenance by law, farewell the gospel; than which nothing can be uttered more false, more ignominious, and I may say, more blasphemous against our Saviour; who hath promised without this condition, both his Holy Spirit, and his own presence with his church to the world's end: nothing more false, (unless with their own mouths they condemn themselves for the unworthiest and most mercenary of all other ministers,) by the experience of 300 years after Christ, and the churches at this day in France, Austria, Polonia, and other places, witnessing the contrary under an adverse magistrate, not a favourable: nothing more ignominious, levelling, or rather undervaluing Christ beneath Mahomet. For if it must be thus, how can any Christian object it to a Turk, that his religion stands by force only; and not justly fear from him this reply, Yours both by force and money, in the judgment of your own preachers? This is that which makes atheists in the land, whom they so much complain of: not the want of maintenance, or preachers, as they allege, but the many hirelings and cheaters that have the gospel in their hands; hands that still crave, and are never satisfied. Likely ministers indeed, to proclaim the faith, or to exhort our trust in God, when they themselves will not trust him to provide for them in the message whereon, they say, he sent them; but threaten, for want of temporal means, to desert it; calling that want of means, which is nothing else but the want of their own faith; and would force us to pay the hire of building our faith to their covetous incredulity! Doubtless, if God only be he who gives ministers to his church till the world's end; and through the whole gospel never sent us for ministers to the schools of philosophy, but rather bids us beware of such "vain deceit," Col. ii. 8, (which the primitive church, after two or three ages not remembering, brought herself quickly to confusion,) if all the faithful be now "a holy and a royal priesthood," 1 Pet. ii. 5, 9, not excluded from the dispensation of things holiest, after free election of the church, and imposition of hands, there will not want ministers elected out of all sorts

and orders of men, for the gospel makes no difference from the magistrate himself to the meanest artificer, if God evidently favour him with spiritual gifts, as he can easily, and oft hath done, while those bachelor divines and doctors of the tippet have been passed by. Heretofore in the first evangelic times, (and it were happy for Christendom if it were so again,) ministers of the gospel were by nothing else distinguished from other Christians, but by their spiritual knowledge and sanctity of life, for which the church elected them to be her teachers and overseers, though not thereby to separate them from whatever calling she then found them following besides; as the example of St. Paul declares, and the first times of Christianity. When once they affected to be called a clergy, and became, as it were, a peculiar tribe of Levites, a party, a distinct order in the commonwealth, bred up for divines in babbling schools, and fed at the public cost, good for nothing else but what was good for nothing, they soon grew idle: that idleness, with fulness of bread, begat pride and perpetual contention with their feeders, the despised laity, through all ages ever since; to the perverting of religion, and the disturbance of all Christendom. And we may confidently conclude, it never will be otherwise while they are thus upheld undepending on the church, on which alone they anciently depended, and are by the magistrate publicly maintained, a numerous faction of indigent persons, crept for the most part out of extreme want and bad nurture, claiming by divine right and freehold the tenth of our estates, to monopolize the ministry as their peculiar, which is free and open to all able Christians, elected by any church. Under this pretence, exempt from all other employment, and enriching themselves on the public, they last of all prove common incendiaries, and exalt their horns against the magistrate himself that maintains them, as the priest of Rome did soon after against his benefactor the emperor, and the presbyters of late in Scotland. Of which hireling crew, together with all the mischiefs, dissensions, troubles, wars merely of their kindling, Christendom might soon rid herself and be happy, if Christians would but know their own dignity, their liberty, their adoption, and let it not be wondered if I say, their spiritual priesthood, whereby they have all equally access to any ministerial function, whenever called by their

own abilities, and the church, though they never came near commencement or university. But while protestants, to avoid the due labour of understanding their own religion, are content to lodge it in the breast, or rather in the books, of a clergyman, and to take it thence by scraps and mammocks, as he dispenses it in his Sunday's dole, they will be always learning and never knowing; always infants; always either his vassals, as lay papists are to their priests; or at odds with him, as reformed principles give them some light to be not wholly conformable; whence infinite disturbances in the state, as they do, must needs follow. Thus much I had to say; and, I suppose, what may be enough to them who are not avariciously bent otherwise, touching the likeliest means to remove hirelings out of the church; than which nothing can more conduce to truth, to peace and all happiness, both in church and state. If I be not heard nor believed, the event will bear me witness to have spoken truth: and I in the meanwhile have borne my witness, not out of season, to the church and to my country.

life. And although in the serious uncasing of a grand imposture, (for, to deal plainly with you, readers, prelaty is no better,) there be mixed here and there such a grim laughter, as may appear at the same time in an austere visage, it cannot be taxed of levity or insolence: for even this vein of laughing (as I could produce out of grave authors) hath oft-times a strong and sinewy force in teaching and confuting; nor can there be a more proper object of indignation and scorn together, than a false prophet taken in the greatest, dearest, and most dangerous cheat, the cheat of souls: in the disclosing whereof, if it be harmful to be angry, and withal to cast a lowering smile, when the properest object calls for both, it will be long enough ere any be able to say, why those two most rational faculties of human intellect, anger and laughter, were first seated in the breast of man. Thus much, readers, in favour of the softer spirited Christian; for other exceptioners there was no thought taken. Only if it be asked, why this close and succinct manner of coping with the adversary was rather chosen, this was the reason chiefly, that the ingenuous reader, without further amusing himself in the labyrinth of controversial antiquity, may come to the speediest way to see the truth vindicated, and sophistry taken short at the first false bound. Next, that the Remonstrant himself, as oft as he pleases to be frolic, and brave it with others, may find no gain of money, and may learn not to insult in so bad a cause. But now he begins.

SECTION I.

REMONSTRANT. My single Remonstrance is encountered with a plural adversary.

Answer. Did not your single Remonstrance bring along with it a hot scent of your more than singular affection to spiritual pluralities, your singleness would be less suspected with all good Christians than it is.

Remonst. Their names, persons, qualities, numbers, I care not to know.

Answ. Their names are known to the all-knowing Power above; and in the meanwhile, doubtless, they reckon not whether you or your nomenclator know them or not.

Remonst. But could they say my name is Legion, for we are many?

Answ. Wherefore should ye begin with the devil's name, descanting upon the number of your opponents? Wherefore that conceit of Legion with a by-wipe? Was it because you would have men take notice how you esteem them, whom through all your book so bountifully you call your brethren? We had not thought that Legion could have furnished the Remonstrant with so many brethren.

Remonst. My cause, ye gods, would bid me meet them undismayed, &c.

Answ. Ere a foot further we must be content to hear a preambling boast of your valour, what a St. Dunstan you are to encounter Legions, either infernal or human.

Remonst. My cause, ye gods.

Answ. What gods? Unless your belly, or the god of this world be he? Shew us any one point of your Remonstrance that does not more concern superiority, pride, ease, and the belly, than the truth and glory of God, or the salvation of souls?

Remonst. My cause, ye gods, would bid me meet them undismayed, and to say with holy David, "Though a host, &c."

Answ. Do not think to persuade us of your undaunted courage, by misapplying to yourself the words of holy David; we know you fear, and are in an agony at this present, lest you should lose that superfluity of riches and honour, which your party usurp. And whosoever covets, and so earnestly labours to keep such an incumbering surcharge of earthly things, cannot but have an earthquake still in his bones. You are not armed, Remonstrant, nor any of your band, you are not dieted, nor your loins girt, for spiritual valour, and Christian warfare, the luggage is too great that follows your camp; your hearts are there, you march heavily; how shall we think you have not carnal fear, while we see you so subject to carnal desires?

Remonst. I do gladly fly to the bar.

Answ. To the bar with him then. Gladly, you say. We believe you as gladly as your whole faction wished and longed for the assembling of this parliament; as gladly as your beneficiaries the priests came up to answer the complaints and outcries of all the shires.

Remonst. The Areopagi! who were those? Truly, my masters, I had thought this had been the name of the place, not of the men.

Answ. A soar-eagle would not stoop at a fly; but sure some pedagogue stood at your elbow, and made it itch with this parlous criticism; they urged you with a decree of the sage and severe judges of Athens, and you cite them to appear for certain paragogical contempts, before a capacious pedantry of hot-livered grammarians. Mistake not the matter, courteous Remonstrant, they were not making Latin: if in dealing with an outlandish name, they thought it best not to screw the English mouth to a harsh foreign termination, so they kept the radical word, they did no more than the elegantest authors among the Greeks, Romans, and at this day the Italians, in scorn of such a servility use to do. Remember how they mangle our British names abroad: what trespass were it, if we in requital should as much neglect theirs? And our learned Chaucer did not stick to do so, writing Semyramis for Semiramis, Amphiorax for Amphiaraus, K. Sejes for K. Ceyx, the husband of Alcyone, with many other names strangely metamorphosed from the true orthography, if he had made any account of that in these kind of words.

Remonst. Lest the world should think the press had of late forgot to speak any language other than libellous, this honest paper hath broken through the throng.

Answ. Mince the matter while you will, it shewed but green practice in the laws of discreet rhetoric to blurt upon the ears of a judicious parliament with such a presumptuous and overweening proem: but you do well to be the fewer of your own mess.

Remonst. That which you miscall the preface, was a too just complaint of the shameful number of libels.

Answ. How long is it that you and the prelatical troop have been in such distaste with libels? Ask your Lysimachus Nicanor what defaming invectives have lately flown abroad against the subjects of Scotland, and our poor expelled brethren of New England, the prelates rather applauding than shewing any dislike: and this hath been ever so, inso-much that Sir Francis Bacon in one of his discourses complains of the bishops' uneven hand over these pamphlets, confining those against bishops to darkness, but licensing those

against puritans to be uttered openly, though with the greater mischief of leading into contempt the exercise of religion in the persons of sundry preachers, and disgracing the higher matter in the meaner person.

Remonst. A point no less essential to that proposed remonstrance.

Answ. We know where the shoe wrings you, you fret and are galled at the quick; and O what a death it is to the prelates to be thus unvisarded, thus uncased, to have the periwigs plucked off that cover your baldness, your inside nakedness thrown open to public view! The Romans had a time once every year, when their slaves might freely speak their minds; it were hard if the freeborn people of England, with whom the voice of truth for these many years, even against the proverb, hath not been heard but in corners, after all your monkish prohibitions, and expurgatorious indexes, your gags and snaffles, your proud Imprimaturs not to be obtained without the shallow surview, but not shallow hand of some mercenary, narrow-souled, and illiterate chaplain; when liberty of speaking, than which nothing is more sweet to man, was girded and straitlaced almost to a brokenwinded phthisic, if now at a good time, our time of parliament, the very jubilee and resurrection of the state, if now the concealed, the aggrieved, and long-persecuted truth, could not be suffered to speak; and though she burst out with some efficacy of words, could not be excused after such an injurious strangle of silence, nor avoid the censure of libelling, it were hard, it were something pinching in a kingdom of free spirits. Some princes, and great statists, have thought it a prime piece of necessary policy to thrust themselves under disguise into a popular throng, to stand the night long under eaves of houses, and low windows, that they might hear everywhere the utterances of private breasts, and amongst them find out the precious gem of truth, as amongst the numberless pebbles of the shore; whereby they might be the abler to discover, and avoid, that deceitful and close-couched evil of flattery that ever attends them, and misleads them, and might skilfully know how to apply the several redresses to each malady of state, without trusting the disloyal information of parasites and sycophants: whereas now this permission of free writing, were there no good else in it, yet at some times thus licensed, is such an

unripping, such an anatomy of the shyest and tenderest particular truths, as makes not only the whole nation in many points the wiser, but also presents and carries home to princes, men most remote from vulgar concourse, such a full insight of every lurking evil, or restrained good among the commons, as that they shall not need hereafter, in old cloaks and false beards, to stand to the courtesy of a night-walking cudgeller for eaves-dropping, nor to accept quietly as a perfume, the overhead emptying of some salt lotion. Who could be angry, therefore, but those that are guilty, with these free-spoken and plain-hearted men, that are the eyes of their country, and the prospective glasses of their prince? But these are the nettlers, these are the blabbing-books that tell, though not half, your fellows' feats. You love toothless satires; let me inform you, a toothless satire is as improper as a toothed sleek-stone, and as bul ish.

Remonst. I beseech, you, brethren, spend your logic upon your own works.

Answ. The peremptory analysis that you call it, I believe will be so hardy as once more to unpin your spruce fastidious oratory, to rumple her laces, her frizzles, and her bobbins, though she wince and fling never so peevishly.

Remonst. Those verbal exceptions are but light froth, and will sink alone.

Answ. O rare subtlety, beyond all that Cardan ever dreamed of! when, I beseech you, will light things sink? when will light froth sink alone? Here in your phrase, the same day that heavy plummets will swim alone. Trust this man, readers, if you please, whose divinity would reconcile England with Rome, and his philosophy make friends nature with the chaos, sine pondere habentia pondus.

Remonst. That scum may be worth taking off which follows.

Answ. Spare your ladle, sir, it will be as the bishop's foot in the broth; the scum will be found upon your own Remonstrance.

Remonst. I shall desire all indifferent eyes to judge, whether these men do not endeavour to cast unjust envy upon me.

Answ. Agreed.

Remonst. I had said that the civil polity, as in general notion, hath sometimes varied, and that the civil came from

arbitrary imposers ; these gracious interpreters would needs draw my words to the present and particular government of our monarchy.

Ans. And deservedly have they done so ; take up your logic else and see : civil polity, say you, hath sometimes varied, and came from arbitrary imposers ; what proposition is this ? Bishop Downam, in his *Dialectics*, will tell you it is a general axiom, though the universal particle be not expressed, and you yourself in your *Defence* so explain in these words as in general notion. Hence is justly inferred, he that says civil polity is arbitrary, says that the civil polity of England is arbitrary. The inference is undeniable, a *thesi ad hypothesin*, or from the general to the particular, an evincing argument in logic.

Remonst. Brethren, whiles ye desire to seem godly, learn to be less malicious.

Ans. Remonstrant, till you have better learnt your principles of logic, take not upon you to be a doctor to others.

Remonst. God bless all good men from such charity.

Ans. I never found that logical maxims were uncharitable before ; yet, should a jury of logicians pass upon you, you would never be saved by the book.

Remonst. And our sacred monarchy from such friends.

Ans. Add, as the prelates.

Remonst. If episcopacy have yoked monarchy, it is the insolence of the persons, not the fault of the calling.

Ans. It was the fault of the persons, and of no calling : we do not count prelaty a calling.

Remonst. The testimony of a pope (whom these men honour highly).

Ans. That slanderous insertion was doubtless a pang of your incredible charity, the want whereof you lay so often to their charge ; a kind token of your favour lapped up in a parenthesis, a piece of the clergy benevolence laid by to maintain the episcopal broil, whether the 1000 horse or no, time will discover : for certainly had those cavaliers come on to play their parts, such a ticket as this of highly honouring the pope, from the hand of a prelate, might have been of special use and safety to them that had cared for such a ransom.

Remonst. And what says Antichrist ?

Ans. Ask your brethren the prelates, that hold intelli-

gence with him, ask not us. But is the pope Antichrist now? Good news! take heed you be not shent for this; for it is verily thought that, had this bill been put in against him in your last convocation, he would have been cleared by most voices.

Remonst. Anything serves against episcopacy.

Answ. See the frowardness of this man! he would persuade us that the succession and divine right of bishopdom hath been unquestionable through all ages; yet, when they bring against him kings, they were irreligious; popes, they are antichrist. By what era of computation, through what fairy-land, would the man deduce this perpetual beadroll of uncontradicted episcopacy? The pope may as well boast his ungainsaid authority to them that will believe that all his contradicters were either irreligious or heretical.

Remonst. If the bishops, saith the pope, be declared to be of divine right, they would be exempted from regal power; and if there might be this danger in those kingdoms, why is this enviously upbraided to those of ours? who do gladly profess, &c.

Answ. Because your dissevered principles were but like the mangled pieces of a gashed serpent, that now begun to close, and grow together popish again. Whatsoever you now gladly profess out of fear, we know what your drifts were when you thought yourselves secure.

Remonst. It is a foul slander to charge the name of episcopacy with a faction, for the fact imputed to some few.

Answ. The more foul your faction that hath brought a harmless name into obloquy; and the fact may justly be imputed to all of ye that ought to have withstood it, and did not.

Remonst. Fie, brethren! are ye the presbyters of the church of England, and dare challenge episcopacy of faction?

Answ. Yes, as oft as episcopacy dares be factious.

Remonst. Had you spoken such a word in the time of holy Cyprian, what had become of you?

Answ. They had neither been haled into your Gehenna at Lambeth, nor strapadoed with an oath *ex officio* by your bowmen of the arches: and as for Cyprian's time, the cause was far unlike, he indeed succeeded into an episcopacy that began then to prelatize; but his personal excellence, like an antidote, overcame the malignity of that breeding corruption, which

was then a disease that lay hid for a while under shew of a full and healthy constitution, as those hydropic humours not discernible at first from a fair and juicy fleshiness of body; or that unwonted ruddy colour, which seems graceful to a cheek otherwise pale, and yet arises from evil causes, either of some inward obstruction or inflammation, and might deceive the first physicians till they had learned the sequel, which Cyprian's days did not bring forth; and the prelatism of episcopacy, which began then to burgeon and spread, had as yet, especially in famous men, a fair, though a false imitation of flourishing.

Remonst. Neither is the wrong less to make application of that which was most justly charged upon the practices and combinations of libelling separatists, whom I deservedly censured, &c.

Answ. To conclude this section, our Remonstrant we see is resolved to make good that which was formerly said of his book, that it was neither humble nor a remonstrance, and this his Defence is of the same complexion. When he is constrained to mention the notorious violence of his clergy, attempted on the church of Scotland, he slightly terms it a fact imputed to some few; but when he speaks of that which the parliament vouchsafes to name the city petition, "which I," saith he, (as if the state had made him public censor,) "deservedly censured." And how? As before for a tumultuary and underhand way of procured subscriptions, so now in his Defence more bitterly, as the practices and combinations of libelling separatists, and the miszealous advocates thereof, justly to be branded for incendiaries. Whether this be for the honour of our chief city to be noted with such an infamy for a petition, which not without some of the magistrates, and great numbers of sober and considerable men, was orderly and meekly presented, although our great clerks think that these men, because they have a trade, (as Christ himself and St. Paul had,) cannot therefore attain to some good measure of knowledge, and to a reason of their actions, as well as they that spend their youth in loitering, bezzling, and harlotting, their studies in unprofitable questions and barbarous sophistry, their middle age in ambition and idleness, their old age in avarice, dotage, and diseases. And whether this reflect not with a contumely upon the parliament itself, which thought

this petition worthy, not only of receiving, but of voting to a commitment, after it had been advocated, and moved for by some honourable and learned gentlemen of the house, to be called a combination of libelling separatists, and the advocates thereof to be branded for incendiaries; whether this appeach not the judgment and approbation of the parliament, I leave to equal arbiters.

SECTION II.

REMONST. After the overflowing of your gall, you descend to liturgy and episcopacy.

ANSW. The overflow being past, you cannot now in your own judgment impute any bitterness to their following discourses.

REMONST. Dr. Hall, whom you name I dare say for honour's sake.

ANSW. You are a merry man, sir, and dare say much.

REMONST. And why should not I speak of martyrs, as the authors and users of this holy liturgy?

ANSW. As the authors! the translators, you might perhaps have said: for Edward the Sixth, as Hayward hath written in his story, will tell you, upon the word of a king, that the order of the service, and the use thereof in the English tongue, is no other than the old service was, and the same words in English which were in Latin, except a few things omitted, so fond, that it had been a shame to have heard them in English; these are his words: whereby we are left uncertain who the author was, but certain that part of the work was esteemed so absurd by the translators thereof, as was to be ashamed of in English. O but the martyrs were the refiners of it, for that only is left you to say. Admit they were, they could not refine a scorpion into a fish, though they had drawn it, and rinsed it with never so cleanly cookery, which made them fall at variance among themselves about the use either of it, or the ceremonies belonging to it.

REMONST. Slight you them as you please, we bless God for such patrons of our good cause.

ANSW. O Benedicite! Qui color ater erat, nunc est contrarius atro. Are not these they which one of your bishops

in print scornfully terms the Foxian confessors? Are not these they whose acts and monuments are not only so contemptible, but so hateful to the prelates, that their story was almost come to be a prohibited book, which for these two or three editions hath crept into the world by stealth, and at times of advantage, not without the open regret and vexation of the bishops, as many honest men that had to do in setting forth the book will justify? And now at a dead lift for your liturgies you bless God for them: out upon such hypocrisy!

Remonst. As if we were bound to make good every word that falls from the mouth of every bishop.

Answ. Your faction then belike is a subtile Janus, and hath two faces: your bolder face to set forward any innovations or scandals in the church, your cautious and wary face to disavow them if they succeed not, that so the fault may not light upon the function, lest it should spoil the whole plot by giving it an irrecoverable wound. Wherefore else did you not long ago, as a good bishop should have done, disclaim and protest against them? Wherefore have you sat still, and complied and hood-winked, till the general complaints of the land have squeezed you to a wretched, cold, and hollow-hearted confession of some prelatical riots both in this and other places of your book? Nay, what if you still defend them as follows?

Remonst. If a bishop have said that our liturgy hath been so wisely and charitably framed, as that the devotion of it yieldeth no cause of offence to a very pope's ear.

Answ. O new and never heard of supererogative height of wisdom and charity in our liturgy! Is the wisdom of God or the charitable framing of God's word otherwise inoffensive to the pope's ear, than as he may turn it to the working of his mysterious iniquity? A little pulley would have stretched your wise and charitable frame it may be three inches further, that the devotion of it might have yielded no cause of offence to the very devil's ear, and that had been the same wisdom and charity surmounting to the highest degree. For anti-christ we know is but the devil's vicar; and therefore please him with your liturgy, and you please his master.

Remonst. Would you think it requisite, that we should chide and quarrel when we speak to the God of peace?

Answ. Fie, no sir, but forecast our prayers so, that Satan

and his instruments may take as little exception against them as may be, lest they should chide and quarrel with us.

Remonst. It is no little advantage to our cause and piety, that our liturgy is taught to speak several languages for use and example.

Answ. The language of Ashdod is one of them, and that makes so many Englishmen have such a smattering of their Philistian mother. And indeed our liturgy hath run up and down the world like an English galloping nun proffering herself; but we hear of none yet that bids money for her.

Remonst. As for that sharp censure of learned Mr. Calvin, it might well have been forborne by him in *aliena republica*.

Answ. Thus this untheological remonstrant would divide the individual catholic church into several republics: know, therefore, that every worthy pastor of the church of Christ hath universal right to admonish over all the world within the church; nor can that care be aliened from him by any distance or distinction of nation, so long as in Christ all nations and languages are as one household.

Remonst. Neither would you think it could become any of our greatest divines, to meddle with his charge.

Answ. It hath ill become them indeed to meddle so maliciously, as many of them have done, though that patient and Christian city hath borne hitherto all their profane scoffs with silence.

Remonst. Our liturgy passed the judgment of no less reverend heads than his own.

Answ. It bribed their judgments with worldly engagements, and so passed it.

Remonst. As for that unparalleled discourse concerning the antiquity of liturgies, I cannot help your wonder, but shall justify mine own assertion.

Answ. Your justification is but a miserable shifting off those testimonies of the ancientest fathers alleged against you, and the authority of some synodal canons, which are now arrant to us. We profess to decide our controversies only by the scriptures; but yet to repress your vain-glory, there will be voluntarily bestowed upon you a sufficient conviction of your novelties out of succeeding antiquity.

Remonst. I cannot see how you will avoid your own contradiction, for I demand, is this order of praying and admi-

nistration set or no? If it be not set, how is it an order? And if it be a set order both for matter and form——

Answ. Remove that form, lest you tumble over it, while you make such haste to clap a contradiction upon others.

Remonst. If the forms were merely arbitrary, to what use was the prescription of an order?

Answ. Nothing will cure this man's understanding but some familiar and kitchen physic, which, with pardon, must for plainness sake be administered to him. Call hither your cook. The order of breakfast, dinner, and supper, answer me, is it set or no? Set. Is a man therefore bound in the morning to poached eggs and vinegar, or at noon to brawn or beef, or at night to fresh salmon, and French kickshose? May he not make his meals in order, though he be not bound to this or that viand? Doubtless the neat-fingered artist will answer, Yes, and help us out of this great controversy without more trouble. Can we not understand an order in church-assemblies of praying, reading, expounding, and administering, unless our prayers be still the same crambe of words?

Remonst. What a poor exception is this, that liturgies were composed by some particular men?

Answ. It is a greater presumption in any particular men, to arrogate to themselves that which God universally gives to all his ministers. A minister that cannot be trusted to pray in his own words without being chewed to, and fescued to a formal injunction of his rote lesson, should as little be trusted to preach, besides the vain babble of praying over the same things immediately again; for there is a large difference in the repetition of some pathological ejaculation raised out of the sudden earnestness and vigour of the inflamed soul, (such as was that of Christ in the garden,) from the continual rehearsal of our daily orisons; which if a man shall kneel down in a morning, and say over, and presently in another part of the room kneel down again, and in other words ask but still for the same things as it were out of one inventory, I cannot see how he will escape that heathenish batology of multiplying words, which Christ himself, that has the putting up of our prayers, told us would not be acceptable in heaven. Well may men of eminent gifts set forth as many forms and helps to prayer as they please; but to impose

them on ministers lawfully called, and sufficiently tried, as all ought to be ere they be admitted, is a supercilious tyranny, impropriating the Spirit of God to themselves.

Remonst. Do we abridge this liberty by ordaining a public form.

Answ. Your bishops have set as fair to do it as they durst for that old pharasaical fear that still dogs them, the fear of the people; though you will say you are none of those, still you would seem not to have joined with the worst, and yet keep aloof off from that which is best. I would you would either mingle, or part: most true it is what Savanarola complains, that while he endeavoured to reform the church, his greatest enemies were still these lukewarm ones.

Remonst. And if the Lord's Prayer be an ordinary and stinted form, why not others?

Answ. Because there be no other lords that can stint with like authority.

Remonst. If Justin Martyr said, that the instructor of the people prayed (as they falsely term it) "according to his ability."

Answ. "Ὡς ἡ δύναμις αὐτοῦ" will be so rendered to the world's end by those that are not to learn Greek of the Remonstrant, and so Langus renders it to his face, if he could see; and this ancient father mentions no antiphonies or responsories of the people here, but the only plain acclamation of Amen.

Remonst. The instructor of the people prayed according to his ability, it is true, so do ours: and yet we have a liturgy, and so had they.

Answ. A quick come-off. The ancients used pikes and targets, and therefore guns and great ordnance, because we use both.

Remonst. Neither is this liberty of pouring out ourselves in our prayers ever the more impeached by a public form.

Answ. Yes: the time is taken up with a tedious number of liturgical tautologies and impertinencies.

Remonst. The words of the council are full and affirmative.

Answ. Set the grave councils up upon their shelves again, and string them hard, lest their various and jangling opinions put their leaves into a flutter. I shall not intend this hot season to bid you the base through the wide and dusty cham-

paign of the councils, but shall take counsel of that which counselled them—reason : and although I know there is an obsolete reprehension now at your tongue's end, yet I shall be bold to say, that reason is the gift of God in one man as well as in a thousand : by that which we have tasted already of their cisterns, we may find that reason was the only thing, and not any divine command that moved them to enjoin set forms of liturgy. First, lest anything in general might be missaid in their public prayers through ignorance, or want of care, contrary to the faith ; and next, lest the Arians, and Pelagians in particular, should infect the people by their hymns, and forms of prayer. By the leave of these ancient fathers, this was no solid prevention of spreading heresy, to debar the ministers of God the use of their noblest talent, prayer in the congregation ; unless they had forbid the use of sermons, and lectures too, but such as were ready made to their hands, as our homilies : or else he that was heretically disposed, had as fair an opportunity of infecting in his discourse as in his prayer or hymn. As insufficiently, and to say truth, as imprudently, did they provide by their contrived liturgies, lest anything should be erroneously prayed through ignorance, or want of care in the ministers. For if they were careless and ignorant in their prayers, certainly they would be more careless in their preaching, and yet more careless in watching over their flock ; and what prescription could reach to bound them both in these ? What if reason, now illustrated by the word of God, shall be able to produce a better prevention than these councils have left us against heresy, ignorance, or want of care in the ministry, that such wisdom and diligence be used in the education of those that would be ministers, and such strict and serious examination to be undergone, ere their admission, as St. Paul to Timothy sets down at large, and then they need not carry such an unworthy suspicion over the preachers of God's word, as to tutor their unsoundness with the Abcie* of a liturgy, or to diet their ignorance, and want of care, with the limited draught of a matin, and even-song drench. All this may suffice after all their laboursome scrutiny of the councils.

Remonst. Our Saviour was pleased to make use in the

* i. e. A, b, c.

celebration of his last and heavenly banquet both of the fashions and words which were usual in the Jewish feasts.

Answ. What he pleased to make use of, does not justify what you please to force.

Remonst. The set forms of prayer at the Mincha.

Answ. We will not buy your rabbinical fumes ; we have one that calls us to buy of him pure gold tried in the fire.

Remonst. In the Samaritan chronicle.

Answ. As little do we esteem your Samaritan trumpery, of which people Christ himself testifies, Ye worship ye know not what.

Remonst. They had their several songs.

Answ. And so have we our several psalms for several occasions, without gramercy to your liturgy.

Remonst. Those forms which we have under the names of St. James, &c., though they have some insertions which are plainly spurious, yet the substance of them cannot be taxed for other than holy and ancient.

Answ. Setting aside the odd coinage of your phrase, which no mint-master of language would allow for sterling, that a thing should be taxed for no other than holy and ancient, let it be supposed the substance of them may savour of something holy or ancient, this is but the matter ; the form, and the end of the thing, may yet render it either superstitious, fruitless, or impious, and so worthy to be rejected. The garments of a strumpet are often the same, materially, that clothe a chaste matron, and yet ignominious for her to wear : the substance of the tempter's words to our Saviour were holy, but his drift nothing less.

Remonst. In what sense we hold the Roman a true church, is so cleared that the iron is too hot for their fingers.

Answ. Have a care it be not the iron to sear your own conscience.

Remonst. You need not doubt but that the alteration of the liturgy will be considered by wiser heads than your own.

Answ. We doubt it not, because we know your head looks to be one.

Remonst. Our liturgy symbolizeth not with popish mass, neither as mass nor as popish.

Answ. A pretty slipskin conveyance to sift mass into no mass, and popish into not popish ; yet saving this passing

fine sophistical boulding hutch, so long as she symbolizes in form, and pranks herself in the weeds of popish mass, it may be justly feared she provokes the jealousy of God, no otherwise than a wife affecting whorish attire kindles a disturbance in the eye of her discerning husband.

Remonst. If I find gold in the channel, shall I throw it away because it was ill laid?

Answ. You have forgot that gold hath been anathematized for the idolatrous use; and to eat the good creatures of God once offered to idols, is, in St. Paul's account, to have fellowship with devils, and to partake of the devil's table. And thus you throttle yourself with your own similes.

Remonst. If the devils confessed the Son of God, shall I disclaim that truth?

Answ. You sifted not so clean before, but you shuffle as foully now; as if there were the like necessity of confessing Christ, and using the liturgy: we do not disclaim that truth, because we never believed it for their testimony; but we may well reject a liturgy which had no being that we can know of, but from the corruptest times: if therefore the devil should be given never so much to prayer, I should not therefore cease from that duty, because I learned it not from him; but if he would commend to me a new Paternoster, though never so seemingly holy, he should excuse me the form which was his; but the matter, which was none of his, he could not give me, nor I be said to take it from him. It is not the goodness of matter therefore which is not, nor can be owed to the liturgy, that will bear it out, if the form, which is the essence of it, be fantastic and superstitious, the end sinister, and the imposition violent.

Remonst. Had it been composed into this frame on purpose to bring papists to our churches.

Answ. To bring them to our churches? alas! what was that? unless they had been first fitted by repentance and right instruction. You will say, the word was there preached which is the means of conversion; you should have given so much honour then to the word preached, as to have left it to God's working without the interloping of a liturgy baited for them to bite at.

Remonst. The project had been charitable and gracious.

Answ. It was pharisaical, and vain-glorious, a greedy de-

sire to win proselytes by conforming to them unlawfully; like the desire of Tamar, who, to raise up seed to her husband, sate in the common road drest like a courtezan, and he that came to her committed incest with her. This was that which made the old Christians paganize, while by their scandalous and base conforming to heathenism they did no more, when they had done their utmost, but bring some pagans to Christianize; for true Christians they neither were themselves, nor could make other such in this fashion.

Remonst. If there be found aught in liturgy that may endanger a scandal, it is under careful hands to remove it.

Ans. Such careful hands as have shewn themselves sooner bent to remove and expel the men from the scandals, than the scandals from the men; and to lose a soul rather than a syllable or a surplice.

Remonst. It is idolized, they say, in England, they mean at Amsterdam.

Ans. Be it idolized therefore where it will, it is only idolatrized in England.

Remonst. Multitudes of people they say distaste it; more shame for those that have so mistaught them.

Ans. More shame for those that regard not the troubling God's church with things by themselves confessed to be indifferent, since true charity is afflicted, and burns at the offence of every little one. As for the Christian multitude, which you affirm to be so mistaught, it is evident enough, though you would declaim never so long to the contrary, that God hath now taught them to detest your liturgy and prelacy; God who hath promised to teach all his children, and to deliver them out of your hands that hunt and worry their souls: hence is it that a man shall commonly find more savoury knowledge in one layman, than in a dozen of cathedral prelates; as we read in our Saviour's time that the common people had a reverend esteem of him, and held him a great prophet, whilst the gowned rabbies, the incomparable and invincible doctors, were of opinion that he was a friend of Beelzebub.

Remonst. If the multitude distaste wholesome doctrine, shall we, to humour them, abandon it?

Ans. Yet again! as if there were like necessity of saving doctrine, and arbitrary, if not unlawful, or inconvenient li-

turgy : who would have thought a man could have thwacked together so many incongruous similitudes, had it not been to defend the motley incoherence of a patched missal ?

Remonst. Why did not other churches conform to us ? I may boldly say ours was, and is, the more noble church.

Answ. O Laodicean, how vainly and how carnally dost thou boast of nobleness and precedency ! more lordly you have made our church indeed, but not more noble.

Remonst. The second quære is so weak, that I wonder it could fall from the pens of wise men.

Answ. You are but a bad fencer, for you never make a proffer against another man's weakness, but you leave your own side always open : mark what follows.

Remonst. Brethren, can ye think that our reformers had any other intentions than all the other founders of liturgies, the least part of whose care was the help of the minister's weakness ?

Answ. Do you not perceive the noose you have brought yourself into, whilst you were so brief to taunt other men with weakness ? Is it clean out of your mind what you cited from among the councils ; that the principal scope of those liturgy-founders was to prevent either the malice or the weakness of the ministers ; their malice, of infusing heresy in their forms of prayer ; their weakness, lest something might be composed by them through ignorance or want of care contrary to the faith ? Is it not now rather to be wondered, that such a weakness could fall from the pen of such a wise remonstrant man ?

Remonst. Their main drift was the help of the people's devotion, that they knowing before the matter that should be sued for,—

Answ. A solicitous care, as if the people could be ignorant of the matter to be prayed for, seeing the heads of public prayer are either ever constant, or very frequently the same.

Remonst. And the words wherewith it should be clothed, might be the more prepared, and be so much the more intent and less distracted.

Answ. As for the words, it is more to be feared lest the same continually should make them careless or sleepy, than that variety on the same known subject should distract ; variety (as both music and rhetoric teacheth us) erects and

rouses an auditory, like the masterful running over many chords and divisions ; whereas if men should ever be thumbing the drone of one plain song, it would be a dull opiate to the most wakeful attention.

Remonst. Tell me, is this liturgy good or evil ?

Answ. It is evil. Repair the acheloian horn of your dilemma how you can against the next push.

Remonst. If it be evil, it is unlawful to be used.

Answ. We grant you ; and we find you have not your salve about you.

Remonst. Were the imposition amiss, what is that to the people ?

Answ. Not a little ; because they bear an equal part with the priest in many places, and have their cues and verses as well as he.

Remonst. The ears and hearts of our people look for a settled liturgy.

Answ. You deceive yourself in their ears and hearts ; they look for no such matter.

Remonst. The like answer serves for homilies ; surely, they were enjoined to all, &c.

Answ. Let it serve for them that will be ignorant ; we know that Hayward their own creature writes, that for defect of preachers, homilies were appointed to be read in churches while Edward VI. reigned.

Remonst. Away then with the book, whilst it may be supplied with a more profitable nonsense.

Answ. Away with it rather, because it will be hardly supplied with a more unprofitable nonsense, than is in some passages of it to be seen.

SECTION III.

REMONST. Thus their cavils concerning liturgy are vanished.

Answ. You wanted but hey pass, to have made your transition like a mystical man of Sturbridge. But for all your sleight of hand, our just exceptions against liturgy are not vanished, they stare you still in the face.

Remonst. Certainly had I done so, I had been no less

worthy to be spitten upon for my saucy uncharitableness, than they are now for their uncharitable falsehood.

Ans. We see you are in a choler, therefore till you cool awhile we turn us to the ingenuous reader. See how this Remonstrant would invest himself conditionally with all the rheum of the town, that he might have sufficient to bespaul his brethren. They are accused by him of uncharitable falsehood, whereas their only crime hath been, that they have too credulously thought him, if not an over-logical, yet a well-meaning man; but now we find him either grossly deficient in his principles of logic, or else purposely bent to delude the parliament with equivocal sophistry, scattering among his periods ambiguous words, whose interpretation he will afterwards dispense according to his pleasure, laying before us universal propositions, and then thinks when he will to pinion them with a limitation: for say, Remonstrant,

Remonst. Episcopal government is cried down abroad by either weak or factious persons.

Ans. Choose you whether you will have his proposition proved to you to be ridiculous or sophistical; for one of the two it must be. Step again to bishop Downam, your patron, and let him gently catechise you in the grounds of logic; he will shew you that this axiom, "episcopal government is cried down abroad by either weak or factious persons," is as much as to say, they that cry down episcopacy abroad, are either weak or factious persons. He will tell you that this axiom contains a distribution, and that all such axioms are general; and lastly, that the distribution in which any part is wanting, or abundant, is faulty, and fallacious. If therefore distributing by the adjuncts of faction and weakness, the persons that decry episcopacy, and you made your distribution imperfect for the nonce, you cannot be guilty of fraud intended toward the honourable court to whom you wrote. If you had rather vindicate your honesty, and suffer in your want of art, you cannot condemn them of uncharitable falsehood, that attributed to you more skill than you had, thinking you had been able to have made a distribution, as it ought to be, general and full; and so any man would take it, the rather as being accompanied with that large word, (abroad,) and so take again either your manifest leasing, or manifest ignorance.

Remonst. Now come these brotherly slanderers.

Answ. Go on, dissembling Joab, as still your use is, call brother and smite; call brother and smite, till it be said of you, as the like was of Herod, a man had better be your hog than your brother.

Remonst. Which never came within the verge of my thoughts.

Answ. Take a metaphor or two more as good—the precinct, or the diocese of your thoughts.

Remonst. Brethren, if you have any remainders of modesty or truth, cry God mercy.

Answ. Remonstrant, if you have no groundwork of logic, or plain dealing in you, learn both as fast as you can.

Remonst. Of the same strain is their witty descant of my confoundedness.

Answ. Speak no more of it: it was a fatal word that God put into your mouth when you began to speak for episcopacy, as boding confusion to it.

Remonst. I am still, and shall ever be thus self-confounded, as confidently to say, that he is no peaceable and right-affected son of the church of England, that doth not wish well to liturgy and episcopacy.

Answ. If this be not that saucy uncharitableness, with which, in the foregoing page, you voluntarily invested yourself, with thought to have shifted it off, let the parliament judge, who now themselves are deliberating whether liturgy and episcopacy be to be well wished to or no.

Remonst. This they say they cannot but rank amongst my notorious—speak out, masters; I would not have that word stick in your teeth or in your throat.

Answ. Take your spectacles, sir, it sticks in the paper, and was a pectoral roule we prepared for you to swallow down to your heart.

Remonst. Wanton wits must have leave to play with their own stern.

Answ. A meditation of yours doubtless observed at Lambeth from one of the archiepiscopal kittens.

Remonst. As for that form of episcopal government, surely could those look with my eyes, they would see cause to be ashamed of this their injurious misconceit.

Answ. We must call the barber for this wise sentence; one

Mr. Ley the other day wrote a treatise of the sabbath, and his preface puts the wisdom of Balaam's ass upon one of our bishops, bold man for his labour; but we shall have more respect to our Remonstrant, and liken him to the ass's master, though the story say he was not so quick-sighted as his beast. Is not this Balaam the son of Beor, the man whose eyes are open, that said to the parliament, Surely, could those look with my eyes? Boast not of your eyes, it is feared you have Balaam's disease, a pearl in your eye, Mammon's prestriction.

Remonst. Alas, we could tell you of China, Japan, Peru, Brazil, New England, Virginia, and a thousand others, that never had any bishops to this day.

Answ. O do not foil your cause thus, and trouble Ortelius; we can help you, and tell you where they have been ever since Constantine's time at least, in a place called Mundus alter et idem, in the spacious and rich countries of Crapulia, Pamphagonia, Yuronia, and in the dukedom of Orgilia, and Variana, and their metropolis of Ucalegonium. It was an oversight that none of your prime antiquaries could think of these venerable monuments to deduce episcopacy by; knowing that Mercurius Britannicus had them forthcoming.

SECTION IV.

REMONST. Hitherto they have flourished, now I hope they will strike.

Answ. His former transition was in the fair about the jugglers, now he is at the pageants among the whiffers.

Remonst. As if arguments were almanacks.

Answ. You will find some such as will prognosticate your date, and tell you that, after your long summer solstice, the Equator calls for you, to reduce you to the ancient and equal house of Libra.

Remonst. Truly, brethren, you have not well taken the height of the pole.

Answ. No marvel, there be many more that do not take well the height of your pole; but will take better the declination of your altitude.

Remonst. He that said, "I am the way," said that the old way was the goodway.

Ans. He bids ask of the old paths, or for the old ways, where or which is the good way; which implies that all old ways are not good, but that the good way is to be searched with diligence among the old ways; which is a thing that we do in the oldest records we have—the gospel. And if others may chance to spend more time with you in canvassing later antiquity, I suppose it is not for that they ground themselves thereon; but that they endeavour by shewing the corruptions, uncertainties, and disagreements of those volumes, and the easiness of erring, or overslipping in such a boundless and vast search, if they may not convince those that are so strongly persuaded thereof; yet to free ingenuous minds from an over-awful esteem of those more ancient than trusty fathers, whom custom and fond opinion, weak principles, and the neglect of sounder and superior knowledge hath exalted so high as to have gained them a blind reverence; whose books in bigness and number so endless and immeasurable, I cannot think that either God or nature, either divine or human wisdom, did ever mean should be a rule or reliance to us in the decision of any weighty and positive doctrine; for certainly every rule and instrument of necessary knowledge that God hath given us, ought to be so in proportion, as may be wielded and managed by the life of man, without penning him up from the duties of human society; and such a rule and instrument of knowledge perfectly is the holy Bible. But he that shall bind himself to make antiquity his rule, if he read but part, besides the difficulty of choice, his rule is deficient, and utterly unsatisfying; for there may be other writers of another mind which he hath not seen; and if he undertake all, the length of man's life cannot extend to give him a full and requisite knowledge of what was done in antiquity. Why do we therefore stand worshipping and admiring this unactive and lifeless Colossus, that, like a carved giant terribly menacing to children and weaklings, lifts up his club, but strikes not, and is subject to the muting of every sparrow? If you let him rest upon his basis, he may perhaps delight the eyes of some with his huge and mountainous bulk, and the quaint workmanship of his massy limbs; but if ye go about to take him in pieces, ye mar him; and if you think, like pigmies, to turn and wind him whole as he is, besides your vain toil and sweat, he may chance to fall upon your own heads. Go, therefore, and use all

your art, apply your sledges, your levers, and your iron crows, to heave and hale your mighty Polypheme of antiquity to the delusion of novices and inexperienced Christians. We shall adhere close to the scriptures of God, which he hath left us as the just and adequate measure of truth, fitted and proportioned to the diligent study, memory, and use of every faithful man, whose every part consenting, and making up the harmonious symmetry of complete instruction, is able to set out to us a perfect man of God, or bishop thoroughly furnished to all the good works of his charge : and with this weapon, without stepping a foot further, we shall not doubt to batter and throw down your Nebuchadnezzar's image, and crumble it like the chaff of the summer threshing-floors, as well the gold of those apostolic successors that you boast of, as your Constantinian silver, together with the iron, the brass, and the clay of those muddy and strawy ages that follow.

Remonst. Let the boldest forehead of them all deny that episcopacy hath continued thus long in our island, or that any till this age contradicted it.

Answ. That bold forehead you have cleanly put upon yourself, it is you who deny that any till this age contradicted it ; no forehead of ours dares do so much : you have rowed yourself fairly between the Scylla and Charybdis, either of impudence or nonsense, and now betake you to whither you please.

Remonst. As for that supply of accessory strength, which I not beg.

Answ. Your whole Remonstrance does nothing else but beg it, and your fellow-prelates do as good as whine to the parliament for their fleshpots of Egypt, making sad orations at the funeral of your dear prelacy, like that doughty centurion Afranius in Lucian ; who, to imitate the noble Pericles in his epitaphian speech, stepping up after the battle to bewail the slain Severianus, falls into a pitiful condolment, to think of those costly suppers and drinking banquets, which he must now taste of no more : and by then he had done, lacked but little to lament the dear-loved memory and calamitous loss o his capon and white broth.

Remonst. But raise and evince from the light of nature, and the rules of just policy, for the continuance of those things which long use and many laws have firmly established as necessary and beneficial.

Answ. Open your eyes to the light of grace, a better guide than nature. Look upon the mean condition of Christ and his apostles, without that accessory strength you take such pains to raise from the light of nature and policy: take divine counsel, "Labour not for the things that perish:" you would be the salt of the earth; if that savour be not found in you, do not think much that the time is now come to throw you out, and tread you under-foot. Hark how St. Paul, writing to Timothy, informs a true bishop: "Bishops (saith he) must not be greedy of filthy lucre; and having food and raiment, let us be therewith content; but they (saith he, meaning, more especially in that place, bishops) that will be rich, fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition: for the love of money is the root of all evil, which while some coveted after, they have erred from the faith." How can we therefore expect sound doctrine, and the solution of this our controversy, from any covetous and honour-hunting bishop, that shall plead so stiffly for these things, while St. Paul thus exhorts every bishop: "But thou, O man of God, flee these things?" As for the just policy, that long use and custom, and those many laws which you say have conferred these benefits upon you; it hath been nothing else but the superstitious devotion of princes and great men that knew no better, or the base importunity of begging friars, haunting and harassing the deathbeds of men departing this life, in a blind and wretched condition of hope to merit heaven for the building of churches, cloisters, and convents. The most of your vaunted possessions, and those proud endowments that ye as sinfully waste, what are they but the black revenues of purgatory, the price of abused and murdered souls, the damned simony of Trentals, and indulgences to mortal sin? How can ye choose but inherit the curse that goes along with such a patrimony? Alas! if there be any releasement, any mitigation, or more tolerable being for the souls of our misguided ancestors; could we imagine there might be any recovery to some degree of ease left for as many of them as are lost, there cannot be a better way than to take the misbestowed wealth which they were cheated of from these our prelates, who are the true successors of those that popped them into

the other world with this conceit of meriting by their goods, which was their final undoing; and to bestow their beneficent gifts upon places and means of Christian education, and the faithful labourers in God's harvest, that may incessantly warn the posterity of Dives, lest they come where their miserable forefather was sent by the cozenage and misleading of avaricious and worldly prelates.

Remonst. It will stand long enough against the battery of their paper pellets.

Answ. That must be tried without a square cap in the council; and if pellets will not do, your own canons shall be turned against you.

Remonst. They cannot name any man in this nation, that ever contradicted episcopacy, till this present age.

Answ. What an overworn and bedridden argument is this! the last refuge ever of old falsehood, and therefore a good sign, I trust, that your castle cannot hold out long. This was the plea of judaism and idolatry against Christ and his apostles, of papacy against reformation; and perhaps to the frailty of flesh and blood in a man destitute of better enlightening may for some while be pardonable: for what has fleshly apprehension other to subsist by than succession, custom, and visibility; which only hold, if in his weakness and blindness he be loath to lose, who can blame? But in a protestant nation, that should have thrown off these tattered rudiments long ago, after the many strivings of God's Spirit, and our fourscore years' vexation of him in this our wilderness since reformation began, to urge these rotten principles, and twit us with the present age, which is to us an age of ages wherein God is manifestly come down among us, to do some remarkable good to our church or state, is, as if a man should tax the renovating and reingendering Spirit of God with innovation, and that new creature for an upstart novelty; yea, the new Jerusalem, which, without your admired link of succession, descends from heaven, could not escape some such like censure. If you require a further answer, it will not misbecome a Christian to be either more magnanimous or more devout than Scipio was; who, instead of other answer to the frivolous accusations of Petilius the tribune, "This day, Romans, (saith he,) I fought with Hannibal prosperously; let us all go and thank the gods

that gave us so great a victory:" in like manner will we now say, not caring otherwise to answer this unprotestantlike objection: In this age, Britons, God hath reformed his church after many hundred years of popish corruption; in this age he hath freed us from the intolerable yoke of prelates and papal discipline; in this age he hath renewed our protestation against all those yet remaining dregs of superstition. Let us all go, every true protested Briton, throughout the three kingdoms, and render thanks to God the Father of light, and Fountain of heavenly grace, and to his Son Christ our Lord, leaving this Remonstrant and his adherents to their own designs; and let us recount even here without delay, the patience and long-suffering that God hath used towards our blindness and hardness time after time. For he being equally near to his whole creation of mankind, and of free power to turn his beneficent and fatherly regard to what region or kingdom he pleases, hath yet ever had this island under the special indulgent eye of his providence; and pitying us the first of all other nations, after he had decreed to purify and renew his church that lay wallowing in idolatrous pollutions, sent first to us a healing messenger to touch softly our sores, and carry a gentle hand over our wounds: he knocked once and twice, and came again opening our drowsy eyelids leisurely by that glimmering light which Wickliff and his followers dispersed; and still taking off by degrees the inveterate scales from our nigh perished sight, purged also our deaf ears, and prepared them to attend his second warning trumpet in our grandsire's days. How else could they have been able to have received the sudden assault of his reforming Spirit, warring against human principles, and carnal sense, the pride of flesh, that still cried up antiquity, custom, canons, councils, and laws; and cried down the truth for novelty, schism, profaneness, and sacrilege? whenas we that have lived so long in abundant light, besides the sunny reflection of all the neighbouring churches, have yet our hearts rivetted with those old opinions, and so obstructed and benumbed with the same fleshly reasonings, which in our forefathers soon melted and gave way, against the morning beam of reformation. If God had left undone this whole work, so contrary to flesh and blood, till these times, how should we have yielded to his heavenly call,

had we been taken, as they were, in the starkness of our ignorance; that yet, after all these spiritual preparatives and purgations, have our earthly apprehensions so clammed and furred with the old leaven? O if we freeze at noon after their early thaw, let us fear lest the sun for ever hide himself, and turn his orient steps from our ingrateful horizon, justly condemned to be eternally benighted. Which dreadful judgment, O thou the ever-begotten Light and perfect Image of the Father! intercede, may never come upon us, as we trust thou hast; for thou hast opened our difficult and sad times, and given us an unexpected breathing after our long oppressions: thou hast done justice upon those that tyrannized over us, while some men wavered and admired a vain shadow of wisdom in a tongue nothing slow to utter guile, though thou hast taught us to admire only that which is good, and to count that only praiseworthy, which is grounded upon thy divine precepts. Thou hast discovered the plots, and frustrated the hopes, of all the wicked in the land, and put to shame the persecutors of thy church: thou hast made our false prophets to be found a lie in the sight of all the people, and chased them with sudden confusion and amazement before the redoubled brightness of thy descending cloud, that now covers thy tabernacle. Who is there that cannot trace thee now in thy beamy walk through the midst of thy sanctuary, amidst those golden candlesticks, which have long suffered a dimness amongst us through the violence of those that had seized them, and were more taken with the mention of their gold than of their starry light; teaching the doctrine of Balaam, to cast a stumbling-block before thy servants, commanding them to eat things sacrificed to idols, and forcing them to fornication? Come therefore, O thou that hast the seven stars in thy right hand, appoint thy chosen priests according to their orders and courses of old, to minister before thee, and duly to press and pour out the consecrated oil into thy holy and ever-burning lamps. Thou hast sent out the spirit of prayer upon thy servants over all the land to this effect, and stirred up their vows as the sound of many waters about thy throne. Every one can say, that now certainly thou hast visited this land, and hast not forgotten the utmost corners of the earth, in a time when men had thought that thou wast gone up from us to the furthest end of the hea-

vens, and hadst left to do marvellously among the sons of these last ages. O perfect and accomplish thy glorious acts! for men may leave their works unfinished, but thou art a God, thy nature is perfection: shouldst thou bring us thus far onward from Egypt to destroy us in this wilderness, though we deserve, yet thy great name would suffer in the rejoicing of thine enemies, and the deluded hope of all thy servants. When thou hast settled peace in the church, and righteous judgment in the kingdom, then shall all thy saints address their voices of joy and triumph to thee, standing on the shore of that Red Sea into which our enemies had almost driven us. And he that now for haste snatches up a plain ungarnished present as a thank-offering to thee, which could not be deferred in regard of thy so many late deliverances wrought for us one upon another, may then perhaps take up a harp, and sing thee an elaborate song to generations. In that day it shall no more be said as in scorn, this or that was never held so till this present age, when men have better learnt that the times and seasons pass along under thy feet to go and come at thy bidding: and as thou didst dignify our fathers' days with many revelations above all the foregoing ages, since thou tookest the flesh; so thou canst vouchsafe to us (though unworthy) as large a portion of thy Spirit as thou plearest: for who shall prejudice thy all-governing will? seeing the power of thy grace is not passed away with the primitive times, as fond and faithless men imagine, but thy kingdom is now at hand, and thou standing at the door. Come forth out of thy royal chambers, O Prince of all the kings of the earth! put on the visible robes of thy imperial majesty, take up that unlimited sceptre which thy Almighty Father hath bequeathed thee; for now the voice of thy bride calls thee, and all creatures sigh to be renewed.

SECTION V.

REMONST. Neglect not the gift which was given thee by prophecy, and by laying on the hands of presbytery.

ANSW. The English translation expresses the article, (the,) and renders it the presbytery, which you do injury to omit.

REMONST. Which I wonder ye can so press, when Calvin himself takes it of the office, and not of the men.

Ans. You think then you are fairly quit of this proof, because Calvin interprets it for you, as if we could be put off with Calvin's name, unless we be convinced with Calvin's reason! The word *πρεσβυτέριον* is a collective noun, signifying a certain number of men in one order, as the word privy-council with us; and so Beza interprets, that knew Calvin's mind doubtless, with whom he lived. If any amongst us should say the privy-council ordained it, and thereby constrain us to understand one man's authority, should we not laugh at him? And therefore when you have used all your cramping-irons to the text, and done your utmost to cram a presbytery into the skin of one person, it will be but a piece of frugal nonsense. But if your meaning be with a violent hyperbaton to transpose the text, as if the words lay thus in order, "neglect not the gift of presbytery," this were a construction like a harquebuss shot over a file of words twelve deep, without authority to bid them stoop; or to make the word gift, like the river Mole in Surrey, to run under the bottom of a long line, and so start up to govern the word presbytery, as in immediate syntaxis: a device ridiculous enough to make good that old wife's tale of a certain queen of England that sunk at Charing-cross, and rose up at Queenhithe. No marvel though the prelates be a troublesome generation, and, which way soever they turn them, put all things into a foul discomposure, when, to maintain their domineering, they seek thus to rout and disarray the wise and well-couched order of St. Paul's own words, using either a certain textual riot to chop off the hands of the word presbytery, or else a like kind of simony to clap the word gift between them. Besides, if the verse must be read according to this transposition, *μὴ ἀμέλει τῷ ἐν σοὶ χάρισμα τῷ πρεσβυτερίῳ*, it would be improper to call ordination *χάρισμα*, whenas it is rather only *χείριασμα*, an outward testimony of approbation; unless they will make it a sacrament, as the papists do: but surely the prelates would have St. Paul's words ramp one over another, as they use to climb into their livings and bishoprics.

Remonst. Neither need we give any other satisfaction to the point than from St. Paul himself, 2 Timothy i. 6: "Stir up the gift of God which is in thee by the imposition of my hands;" mine, and not others.

Ans. Ye are too quick : this last place is to be understood by the former ; as the law of method, which bears chief sway in the art of teaching, requires that clearest and plainest expressions be set foremost, to the end they may enlighten any following obscurity ; and wherefore we should not attribute a right method to the teachableness of scripture, there can be no reason given : to which method, if we shall now go contrary, besides the breaking of a logical rule, which the Remonstrant hitherto we see hath made little account of, we shall also put a manifest violence and impropriety upon a known word against his common signification, in binding a collective to a singular person. But if we shall, as logic (or indeed reason) instructs us, expound the latter place by the former cited, and understand “ by the imposition of my hands,” that is, of mine chiefly as an apostle, with the joint authority and assistance of the presbytery, there is nothing more ordinary or kindly in speech than such a phrase as expresses only the chief in any action, and understands the rest. So that the imposition of St. Paul’s hands, without more expression in this place, cannot exclude the joint act of the presbytery affirmed by the former text.

Remonst. In the mean while see, brethren, how you have with Simon fished all night, and caught nothing.

Ans. If we fishing with Simon the apostle can catch nothing, see what you can catch with Simon Magus ; for all his hooks and fishing implements he bequeathed among you.

SECTION XIII.

REMONST. We do again profess, that if our bishops challenge any other power than was delegated to and required of Timothy and Titus, we shall yield them usurpers.

Ans. Ye cannot compare an ordinary bishop with Timothy, who was an extraordinary man, foretold and promised to the church by many prophecies, and his name joined as collateral with St. Paul, in most of his apostolic epistles, even where he writes to the bishops of other churches, as those in Philippi. Nor can you prove out of the scripture that Timothy was bishop of any particular place ; for that wherein it is said in the third verse of the first epistle, “ As I be-

sought thee to abide still at Ephesus," will be such a gloss to prove the constitution of a bishop by, as would not only be not so good as a Bourdeaux gloss, but scarce be received to varnish a vizard of Modona. All that can be gathered out of holy writ concerning Timothy is, that he was either an apostle, or an apostle's extraordinary vicegerent, not confined to the charge of any place. The like may be said of Titus, (as those words import in the 5th verse,) that he was for that cause left in Crete, that he might supply or proceed to set in order that which St. Paul in apostolic manner had begun, for which he had his particular commission, as those words sound, "As I had appointed thee." So that what he did in Crete, cannot so much be thought the exercise of an ordinary function, as the direction of an inspired mouth. No less may be gathered from 2 Cor. viii. 23.

Remonst. You descend to the angels of the seven Asian churches; your shift is, that the word angel is here taken collectively, not individually.

Answ. That the word is collective, appears plainly, Rev. ii.

First, Because the text itself expounds it so; for having spoken all the while as to the angel, the seventh verse concludes, that this was spoken to the churches. Now if the spirit conclude collectively, and kept the same tenor all the way, for we see not where he particularizes, then, certainly, he must begin collectively, else the construction can be neither grammatical nor logical.

Secondly, If the word angel be individual, then are the faults attributed to him individual: but they are such as for which God threatens to remove the candlestick out of its place, which is as much as to take away from that church the light of his truth; and we cannot think he will do so for one bishop's fault. Therefore, those faults must be understood collective, and by consequence the subject of them collective.

Thirdly, An individual cannot branch itself into subindividuals; but this word angel doth in the tenth verse. "Fear none of those things which thou shalt suffer; behold the devil shall cast some of you into prison." And the like from other places of this and the following chapter may be observed. Therefore it is no individual word, but a collective.

Fourthly, In the 24th verse this word Angel is made capable of a pronoun plural, which could not be, unless it were

a collective. As for the supposed manuscript of Tecla, and two or three other copies that have expunged the copulative, we cannot prefer them before the more received reading, and we hope you will not, against the translation of your mother the church of England, that passed the revise of your chiefest prelates: besides this, you will lay an unjust censure upon the much-praised bishop of Thyatira, and reckon him among those that had the doctrine of Jezebel, when the text says, he only suffered her. Whereas, if you will but let in a charitable conjunction, as we know your so much called for charity will not deny, then you plainly acquit the bishop, if you comprehend him in the name of angel; otherwise you leave his case very doubtful.

Remonst. "Thou sufferest thy wife Jezebel:" was she wife to the whole company, or to one bishop alone?

Answ. Not to the whole company doubtless, for that had been worse than to have been the Levite's wife in Gibeah: but here among all those that constantly read it otherwise, whom you trample upon, your good mother of England is down again in the throng, who with the rest reads it, "that woman Jezebel:" but suppose it were wife, a man might as well interpret that word figuratively, as her name Jezebel no man doubts to be a borrowed name.

Remonst. Yet what makes this for a diocesan bishop? Much every way.

Answ. No more than a special endorsement could make to puff up the foreman of a jury. If we deny you more precedence than as the senior of any society, or deny you this priority to be longer than annual, prove you the contrary from hence, if you can. That you think to do from the title of eminence, Angel: alas! your wings are too short. It is not ordination nor jurisdiction that is angelical, but the heavenly message of the gospel, which is the office of all ministers alike; in which sense John the Baptist is called an Angel, which in Greek signifies a messenger, as oft as it is meant by a man, and might be so rendered here without treason to the hierarchy; but that the whole book soars to a prophetic pitch in types and allegories. Seeing then the reason of this borrowed name is merely to signify the preaching of the gospel, and that this preaching equally appertains to the whole ministry, hence may be drawn a fifth argument, that if the reason of this bor-

rowed name Angel be equally collective and communicative to the whole preaching ministry of the place, then must the name be collectively and communicatively taken; but the reason, that is to say, the office, of preaching and watching over the flock, is equally collective and communicative: therefore the borrowed name itself is to be understood as equally collective and communicative to the whole preaching ministry of the place. And if you will contend still for a superiority in one person, you must ground it better than from this metaphor, which you may now deplore as the axehead that fell into the water, and say, "Alas, master! for it was borrowed;" unless you have as good a faculty to make iron swim, as you had to make light froth sink.

Remonst. What is, if this be not, ordination and jurisdiction?

Answ. Indeed, in the constitution and founding of a church, that some men inspired from God should have an extraordinary calling to appoint, to order, and dispose, must needs be. So Moses, though himself no priest, sanctified and ordained Aaron and his sons; but when all needful things be set, and regulated by the writings of the apostles, whether it be not a mere folly to keep up a superior degree in the church only for ordination and jurisdiction, it will be no hurt to debate awhile. The apostles were the builders, and, as it were, the architects of the Christian church: wherein consisted their excellence above ordinary ministers? A prelate would say, In commanding, in controlling, in appointing, in calling to them, and sending from about them, to all countries, their bishops and archbishops as their deputies, with a kind of legantine power. No, no, vain prelates; this was but as the scaffolding of a new edifice, which for the time must board and overlook the highest battlements; but if the structure once finished, any passenger should fall in love with them, and pray that they might still stand, as being a singular grace and strengthening to the house, who would otherwise think, but that the man was presently to be laid hold on, and sent to his friends and kindred? The eminence of the apostles consisted in their powerful preaching, their unwearied labouring in the word, their unquenchable charity, which, above all earthly respects, like a working flame, had spun up to such a height of pure desire, as might be thought next to that love which dwells in God to

save souls; which, while they did, they were contented to be the offscouring of the world, and to expose themselves willingly to all afflictions, perfecting thereby their hope through patience to a joy unspeakable. As for ordination, what is it, but the laying on of hands, an outward sign or symbol of admission? It creates nothing, it confers nothing; it is the inward calling of God that makes a minister, and his own painful study and diligence that manures and improves his ministerial gifts. In the primitive times, many, before ever they had received ordination from the apostles, had done the church noble service, as Apollos and others. It is but an orderly form of receiving a man already fitted, and committing to him a particular charge; the employment of preaching is as holy, and far more excellent; the care also and judgment to be used in the winning of souls, which is thought to be sufficient in every worthy minister, is an ability above that which is required in ordination: for many may be able to judge who is fit to be made a minister, that would not be found fit to be made ministers themselves; as it will not be denied that he may be the competent judge of a neat picture, or elegant poem, that cannot limn the like. Why, therefore, we should constitute a superior order in the church to perform an office which is not only every minister's function, but inferior also to that which he has a confessed right to, and why this superiority should remain thus usurped, some wise Epimenides tell us. Now for jurisdiction, this dear saint of the prelates, it will be best to consider, first, what it is: that sovereign Lord, who in the discharge of his holy anointment from God the Father, which made him supreme bishop of our souls, was so humble as to say, "Who made me a judge, or a divider over ye?" hath taught us that a churchman's jurisdiction is no more but to watch over his flock in season, and out of season, to deal by sweet and efficacious instructions, gentle admonitions, and sometimes rounder reproofs: against negligence or obstinacy, will be required a rousing volley of pastoral threatenings; against a persisting stubbornness, or the fear of a reprobate sense, a timely separation from the flock by that interdictive sentence, lest his conversation unprohibited, or unbranded, might breathe a pestilential murrain into the other sheep. In sum, his jurisdiction is to see the thriving and prospering of that which he hath planted: what other

work the prelates have found for chancellors and suffragans, delegates and officials, with all the hell-pestering rabble of sumners and apparitors, is but an invasion upon the temporal magistrate, and affected by them as men that are not ashamed of the ensign and banner of antichrist. But true evangelical jurisdiction or discipline is no more, as was said, than for a minister to see to the thriving and prospering of that which he hath planted. And which is the worthiest work of these two, to plant as every minister's office is equally with the bishops, or to tend that which is planted, which the blind and undiscerning prelates call jurisdiction, and would appropriate to themselves as a business of higher dignity? Have patience, therefore, a little, and hear a law case. A certain man of large possessions had a fair garden, and kept therein an honest and laborious servant, whose skill and profession was to set or sow all wholesome herbs, and delightful flowers, according to every season, and whatever else was to be done in a well-husbanded nursery of plants and fruits. Now, when the time was come that he should cut his hedges, prune his trees, look to his tender slips, and pluck up the weeds that hindered their growth, he gets him up by break of day, and makes account to do what was needful in his garden: and who would think that any other should know better than he how the day's work was to be spent? Yet, for all this, there comes another strange gardener, that never knew the soil, never handled a dibble or spade to set the least potherb that grew there, much less had endured an hour's sweat or chillness, and yet challenges as his right the binding or unbinding of every flower, the clipping of every bush, the weeding and worming of every bed, both in that and all other gardens thereabout. The honest gardener, that ever since the daypeep, till now the sun was grown somewhat rank, had wrought painfully about his banks and seed-plots, at his commanding voice turns suddenly about with some wonder; and although he could have well beteemed to have thanked him for the ease he proffered, yet loving his own handywork, modestly refused him, telling him withal, that, for his part, if he had thought much of his own pains, he could for once have committed the work to one of his fellow-labourers, for as much as it is well known to be a matter of less skill and less labour to keep a garden handsome, than it is to plant it, or contrive it; and that he had already per-

formed himself. No, said the stranger, this is neither for you nor your fellows to meddle with, but for me only that am for this purpose in dignity far above you; and the provision which the lord of the soil allows me in this office is, and that with good reason, tenfold your wages. The gardener smiled and shook his head; but what was determined, I cannot tell you till the end of this parliament.

Remonst. If in time you shall see wooden chalices, and wooden priests, thank yourselves.

Answ. It had been happy for this land, if your priests had been but only wooden; all England knows they have been to this island not wood, but wormwood, that have infected the third part of our waters, like that apostate star in the Revelation, that many souls have died of their bitterness; and if you mean by wooden, illiterate or contemptible, there was no want of that sort among you; and their number increasing daily, as their laziness, their tavern-hunting, their neglect of all sound literature, and their liking of doltish and monastical schoolmen daily increased. What, should I tell you how the universities, that men look should be fountains of learning and knowledge, have been poisoned and choked under your governance? And if to be wooden be to be base, where could there be found among all the reformed churches, nay, in the church of Rome itself, a baser brood of flattering and time-serving priests? according as God pronounces by Isaiah, the prophet that teacheth lies, he is the tail. As for your young scholars, that petition for bishoprics and deaneries to encourage them in their studies, and that many gentlemen else will not put their sons to learning, away with such young mercenary striplings, and their simoniacal fathers; God has no need of such, they have no part or lot in his vineyard: they may as well sue for nunneries, that they may have some convenient stowage for their withered daughters, because they cannot give them portions answerable to the pride and vanity they have bred them in. This is the root of all our mischief, that which they allege for the encouragement of their studies should be cut away forewith as the very bait of pride and ambition, the very garbage that draws together all the fowls of prey and ravine in the land to come and gorge upon the church. How can it be but ever unhappy to the church of England, while she shall think to entice men to the pure service of God by the same

means that were used to tempt our Saviour to the service of the devil, by laying before him honour and preferment? Fit professors indeed are they like to be, to teach others that godliness with content is great gain, whenas their godliness of teaching had not been but for worldly gain. The heathen philosophers thought that virtue was for its own sake inestimable, and the greatest gain of a teacher to make a soul virtuous; so Xenophon writes to Socrates, who never bargained with any for teaching them; he feared not lest those who had received so high a benefit from him would not of their own free will return him all possible thanks. Was moral virtue so lovely, and so alluring, and heathen men so enamoured of her, as to teach and study her with greatest neglect and contempt of worldly profit and advancement? And is Christian piety so homely and so unpleasant, and Christian men so cloyed with her, as that none will study and teach her but for lucre and preferment? O stale grown piety! O gospel rated as cheap as thy Master, at thirty pence, and not worth the study, unless thou canst buy those that will sell thee! O race of Capernaïtans, senseless of divine doctrine, and capable only of loaves and belly-cheer! But they will grant, perhaps, piety may thrive, but learning will decay: I would fain ask these men at whose hands they seek inferior things, as wealth, honour, their dainty fare, their lofty houses? No doubt but they will soon answer, that all these things they seek at God's hands. Do they think then that all these meaner and superfluous things come from God, and the divine gift of learning from the den of Plutus, or the cave of Mammon? Certainly never any clear spirit nursed up from brighter influences, with a soul enlarged to the dimensions of spacious art and high knowledge, ever entered there but with scorn, and thought it ever foul disdain to make pelf or ambition the reward of his studies; it being the greatest honour, the greatest fruit and proficiency of learned studies to despise these things. Not liberal science, but illiberal must that needs be, that mounts in contemplation merely for money. And what would it avail us to have a hireling clergy, though never so learned? For such can have neither true wisdom nor grace; and then in vain do men trust in learning where these be wanting. If in less noble and almost mechanic arts, according to the definitions of those authors, he is not esteemed

to deserve the name of a complete architect, an excellent painter, or the like, that bears not a generous mind above the peasantly regard of wages and hire; much more must we think him a most imperfect and incomplete divine, who is so far from being a contemner of filthy lucre, that his whole divinity is moulded and bred up in the beggarly and brutish hopes of a fat prebendary, deanery, or bishopric; which poor and low-pitched desires, if they do but mix with those other heavenly intentions that draw a man to this study, it is justly expected that they should bring forth a baseborn issue of divinity, like that of those imperfect and putrid creatures that receive a crawling life from two most unlike procreants, the sun and mud. And in matters of religion, there is not anything more intolerable than a learned fool, or a learned hypocrite: the one is ever cooped up at his empty speculations, a sot, an idiot for any use that mankind can make of him, or else sowing the world with nice and idle questions, and with much toil and difficulty wading to his auditors up to the eyebrows in deep shallows that wet not the instep: a plain unlearned man that lives well by that light which he has, is better and wiser, and edifies others more towards a godly and happy life than he. The other is still using his sophisticated arts, and bending all his studies how to make his insatiate avarice and ambition seem pious and orthodoxal, by painting his lewd and deceitful principles with a smooth and glossy varnish in a doctrinal way, to bring about his wickedest purposes. Instead of the great harm therefore that these men fear upon the dissolving of prelates, what an ease and happiness will it be to us, when tempting rewards are taken away, that the cunningest and most dangerous mercenaries will cease of themselves to frequent the fold, whom otherwise scarce all the prayers of the faithful could have kept back from devouring the flock! But a true pastor of Christ's sending hath this especial mark, that for greatest labours and greatest merits in the church, he requires either nothing, if he could so subsist, or a very common and reasonable supply of human necessities. We cannot therefore do better than to leave this care of ours to God: he can easily send labourers into his harvest, that shall not cry, Give, give, but be contented with a moderate and beseeeming allowance; nor will he suffer true learning to be wanting, where true grace and our obedience to him

abounds: for if he give us to know him aright, and to practise this our knowledge in right-established discipline, how much more will he replenish us with all abilities in tongues and arts, that may conduce to his glory and our good! He can stir up rich fathers to bestow exquisite education upon their children, and so dedicate them to the service of the gospel; he can make the sons of nobles his ministers, and princes to be his Nazarites; for certainly there is no employment more honourable, more worthy to take up a great spirit, more requiring a generous and free nurture, than to be the messenger and herald of heavenly truth from God to man, and, by the faithful work of holy doctrine, to procreate a number of faithful men, making a kind of creation like to God's, by infusing his spirit and likeness into them, to their salvation, as God did into him; arising to what climate soever he turn him, like that Sun of Righteousness that sent him, with healing in his wings, and new light to break in upon the chill and gloomy hearts of his hearers, raising out of darksome barrenness a delicious and fragrant spring of saving knowledge, and good works. Can a man, thus employed, find himself discontented, or dishonoured for want of admittance to have a pragmatistical voice at sessions and jail deliveries? or because he may not as a judge sit out the wrangling noise of litigious courts to shrive the purses of unconfessing and unmortified sinners, and not their souls, or be discouraged though men call him not lord, whenas the due performance of his office would gain him, even from lords and princes, the voluntary title of father? Would he tug for a barony to sit and vote in parliament, knowing that no man can take from him the gift of wisdom and sound doctrine, which leaves him free, though not to be a member, yet a teacher and persuader of the parliament? And in all wise apprehensions the persuasive power in man to win others to goodness by instruction is greater, and more divine, than the compulsive power to restrain men from being evil by terror of the law; and therefore Christ left Moses to be the law-giver, but himself came down amongst us to be a teacher, with which office his heavenly wisdom was so well pleased, as that he was angry with those that would have put a piece of temporal judicature into his hands, disclaiming that he had any commission from above for such matters.

Such a high calling therefore as this sends not for those drossy spirits that need the lure and whistle of earthly preferment, like those animals that fetch and carry for a morsel; no. She can find such as therefore study her precepts, because she teaches to despise preferment. And let not those wretched fathers think they shall impoverish the church of willing and able supply, though they keep back their sordid sperm, begotten in the lustiness of their avarice, and turn them to their malting kilns; rather let them take heed what lessons they instil into that lump of flesh which they are the cause of; lest, thinking to offer him as a present to God, they dish him out for the devil. Let the novice learn first to renounce the world, and so give himself to God, and not therefore give himself to God, that he may close the better with the world, like that false shepherd Palinode in the eclogue of May, under whom the poet lively personates our prelates, whose whole life is a recantation of their pastoral vow, and whose profession to forsake the world, as they use the matter, bogs them deeper into the world. Those our admired Spenser inveighs against, not without some presage of these reforming times:

“ The time was once and may again return,
 (For oft may happen that hath been beforne,)
 When shepherds had none inheritance,
 Ne of land nor fee in sufferance,
 But what might arise of the bare sheep,
 (Were it more or less,) which they did keep.
 Well ywis was it with shepherds tho,
 Nought having, nought feared they to forego:
 For Pan himself was their inheritance,
 And little them served for their maintenance:
 The shepherds God so well them guided,
 That of nought they were unprovided.
 Butter enough, honey, milk and whey,
 And their flock fleeces them to array.
 But tract of time, and long prosperity
 (That nurse of vice, this of insolency)
 Lulled the shepherds in such security,
 That not content with loyal obeysance,
 Some gan to gape for greedy governance,
 And match themselves with mighty potentates,
 Lovers of lordships, and troublers of states.
 Tho gan shepherds swains to looke aloft,
 And leave to live hard, and learne to lig soft.
 Tho under colour of shepherds some while
 There crept in wolves full of fraud and guile,

That often devoured their own sheep,
And often the shepherd that did them keep.
This was the first source of shepherds sorrow,
That now will be quit with bale, nor borrow."

By all this we may conjecture how little we need fear that the ungilding of our prelates will prove the woodening of our priests. In the meanwhile let no man carry in his head either such narrow or such evil eyes, as not to look upon the churches of Belgia and Helvetia, and that envied city Geneva: where in the Christian world doth learning more flourish than in these places? Not among your beloved Jesuits, nor their favourers, though you take all the prelates into the number, and instance in what kind of learning you please. And how in England all noble sciences attending upon the train of Christian doctrine may flourish more than ever; and how the able professors of every art may with ample stipends be honestly provided; and finally, how there may be better care had that their hearers may benefit by them, and all this without the prelates; the courses are so many and so easy, that I shall pass them over.

Remonst. It is God that makes the bishop, the king that gives the bishopric: what can you say to this?

Answ. What you shall not long stay for: we say it is God that makes a bishop, and the devil that makes him take a prelatical bishopric; as for the king's gift, regal bounty may be excusable in giving, where the bishop's covetousness is damnable in taking.

Remonst. Many eminent divines of the churches abroad have earnestly wished themselves in our condition.

Answ. I cannot blame them, they were not only eminent but supereminent divines, and for stomach much like to Pompey the Great, that could endure no equal.

Remonst. The Babylonian note sounds well in your ears, "Down with it, down with it, even to the ground!"

Answ. You mistake the matter, it was the Edomitish note. But change it, and if you be an angel, cry with the angel, "It is fallen, it is fallen!"

Remonst. But the God of heaven will, we hope, vindicate his own ordinance so long perpetuated to his church.

Answ. Go rather to your god of this world, and see if he can vindicate your lordships, your temporal and spiritual ty-

rannies, and all your pelf; for the God of heaven is already come down to vindicate his ordinance from your so long perpetuated usurpation.

Remonst. If yet you can blush.

Answ. This is a more Edomitish conceit than the former, and must be silenced with a counter quip of the same country. So often and so unsavourily has it been repeated, that the reader may well cry, Down with it, down with it, for shame. A man would think you had eaten over-liberally of Esau's red porridge, and from thence dream continually of blushing; or perhaps, to heighten your fancy in writing, are wont to sit in your doctor's scarlet, which through your eyes infecting your pregnant imaginative with a red suffusion, begets a continual thought of blushing; that you thus persecute ingenuous men over all your book, with this one overtired rubrical conceit still of blushing: but if you have no mercy upon them, yet spare yourself, lest you bejade the good galloway, your own opiniatre wit, and make the very conceit itself blush with spurgalling.

Remonst. The scandals of our inferior ministers I desired to have had less public.

Answ. And what your superior archbishop or bishops! O forbid to have it told in Gath! say you. O dauber! and therefore remove not impieties from Israel. Constantine might have done more justly to have punished those clerigical faults which he could not conceal, than to leave them unpunished, that they might remain concealed: better had it been for him, that the heathen had heard the fame of his justice, than of his wilful connivance and partiality; and so the name of God and his truth had been less blasphemed among his enemies, and the clergy amended, which daily, by this impunity, grew worse and worse. But, O, to publish in the streets of Ascalon; sure some colony of puritans have taken Ascalon from the Turk lately, that the Remonstrant is so afraid of Ascalon. The papists we know condole you, and neither Constantinople nor your neighbours of Morocco trouble you. What other Ascalon can you allude to?

Remonst. What a death it is to think of the sport and advantage these watchful enemies, these opposite spectators, will be sure to make of our sin and shame!

Answ. This is but to fling and struggle under the inevitable net of God, that now begins to environ you round.

Remonst. No one clergy in the whole Christian world yields so many eminent scholars, learned preachers, grave, holy, and accomplished divines, as this church of England doth at this day.

Answ. Ha, ha, ha!

Remonst. And long, and ever may it thus flourish.

Answ. O pestilent imprecation! flourish as it does at this day in the prelates.

Remonst. But O forbid to have it told in Gath!

Answ. Forbid him rather, sacred parliament, to violate the sense of scripture, and turn that which is spoken of the afflictions of the church under her pagan enemies, to a pargetted concealment of those prelatical crying sins: for from these is profaneness gone forth into all the land; they have hid their eyes from the sabbaths of the Lord; they have fed themselves, and not their flocks; with force and cruelty have they ruled over God's people: they have fed his sheep (contrary to that which St. Peter writes) not of a ready mind, but for filthy lucre; not as examples to the flock, but as being lords over God's heritage: and yet this dauber would daub still with his untempered mortar. But hearken what God says by the prophet Ezekiel, "Say unto them that daub this wall with untempered mortar, that it shall fall; there shall be an overflowing shower, and ye, O great hailstones, shall fall, and a stormy wind shall rend it, and I will say unto you, the wall is no more, neither they that daubed it."

Remonst. Whether of us shall give a better account of our charity to the God of peace, I appeal.

Answ. Your charity is much to your fellow-offenders, but nothing to the numberless souls that have been lost by their false feeding: use not therefore so sillily the name of charity, as most commonly you do, and the peaceful attribute of God to a preposterous end.

Remonst. In the next section, like illbred sons, you spit in the face of your mother, the church of England.

Answ. What should we do or say to this Remonstrant, that by his idle and shallow reasonings seems to have been conversant in no divinity but that which is colourable to uphold bishoprics? We acknowledge, and believe, the catholic reformed church; and if any man be disposed to use a trope or figure, as St. Paul did in calling her the common mother of

us all, let him do as his own rhetoric shall persuade him. If therefore we must needs have a mother, and if the catholic church only be, and must be she, let all genealogy tell us, if it can, what we must call the church of England, unless we shall make every English protestant a kind of poetical Bacchus, to have two mothers. But mark, readers, the crafty scope of these prelates; they endeavour to impress deeply into weak and superstitious fancies the awful notion of a mother, that hereby they might cheat them into a blind and implicit obedience to whatsoever they shall decree or think fit. And if we come to ask a reason of aught from our dear mother, she is invisible, under the lock and key of the prelates, her spiritual adulterers; they only are the internuncios, or the go-betweens, of this trim devised mummary: whatsoever they say, she says must be a deadly sin of disobedience not to believe. So that we, who by God's special grace have shaken off the servitude of a great male tyrant, our pretended father the pope, should now, if we be not betimes aware of these wily teachers, sink under the slavery of a female notion, the cloudy conception of a demy-island mother; and, while we think to be obedient sons, should make ourselves rather the bastards, or the centaurs of their spiritual fornications.

Remonst. Take heed of the ravens of the valley.

Answ. The ravens we are to take heed of are yourselves, that would peck out the eyes of all knowing Christians.

Remonst. Sit you merry, brethren.

Answ. So we shall when the furies of prelatical consciences will not give them leave to do so.

Queries. Whether they would not jeopard their ears rather, &c.

Answ. A punishment that awaits the merits of your bold accomplices, for the lopping and stigmatizing of so many freeborn Christians.

Remonst. Whether the professed slovenliness in God's service, &c.

Answ. We have heard of Aaron and his linen amice, but those days are past; and for your priest under the gospel, that thinks himself the purer or the cleanlier in his office for his new-washed surplice, we esteem him for sanctity little better than Apollonius Thyanæus in his white frock, or the priest of

Isis in his lawn sleeves; and they may all for holiness lie together in the suds.

Remonst. Whether it were not most lawful and just to punish your presumption and disobedience.

Answ. The punishing of that which you call our presumption and disobedience lies not now within the execution of your fangs; the merciful God above, and our just parliament, will deliver us from your Ephesian beasts, your cruel Nimrods, with whom we shall be ever fearless to encounter.

Remonst. God give you wisdom to see the truth, and grace to follow it.

Answ. I wish the like to all those that resist not the Holy Ghost; for of such God commands Jeremiah, saying, "Pray not thou for them, neither lift up cry or prayer for them, neither make intercession to me, for I will not hear thee;" and of such St. John saith, "He that bids them God speed, is partaker of their evil deeds."

TO THE POSTSCRIPT.

REMONST. A goodly pasquin borrowed for a great part out of Sion's plea, or the breviatè consisting of a rhapsody of histories.

Answ. How wittily you tell us what your wonted course is upon the like occasion: the collection was taken, be it known to you, from as authentic authors in this kind, as any in a bishop's library; and the collector of it says moreover, that if the like occasion come again, he shall less need the help of breviates, or historical rhapsodies, than your reverence to eke out your sermonings shall need repair to postils or poliantheas.

Remonst. They were bishops, you say; true, but they were popish bishops.

Answ. Since you would bind us to your jurisdiction by their canon law, since you would enforce upon us the old ruffraff of Sarum, and other monastical relics; since you live upon their unjust purchases, allege their authorities, boast of their succession, walk in their steps, their pride, their titles, their covetousness, their persecuting of God's people; since you disclaim their actions, and build their sepulchres, it is most just that all their faults should be imputed to you, and their iniquities visited upon you.

Remonst. Could you see no colleges, no hospitals built?

Answ. At that primero of piety, the pope and cardinals

are the better gamesters, and will cog a die into heaven before you.

Remonst. No churches re-edified ?

Answ. Yes, more churches than souls.

Remonst. No learned volumes writ ?

Answ. So did the miscreant bishop of Spalato write learned volumes against the pope, and run to Rome when he had done: ye write them in your closets, and unwrite them in your courts; hot volumists and cold bishops; a swashbuckler against the pope, and a dormouse against the devil, while the whole diocese be sown with tares, and none to resist the enemy, but such as let him in at the postern; a rare superintendent at Rome, and a cipher at home. Hypocrites! the gospel faithfully preached to the poor, the desolate parishes visited and duly fed, loiterers thrown out, wolves driven from the fold, had been a better confutation of the pope and mass, than whole hecatontomes of controversies; and all this careering with spear in rest, and thundering upon the steel cap of Baronius or Bellarmine.

Remonst. No seduced persons reclaimed ?

Answ. More reclaimed persons seduced.

Remonst. No hospitality kept ?

Answ. Bacchanalias good store in every bishop's family, and good gleeking.

Remonst. No great offenders punished ?

Answ. The trophies of your high commission are renowned.

Remonst. No good offices done for the public ?

Answ. Yes: the good office of reducing monarchy to tyranny, of breaking pacifications, and calumniating the people to the king.

Remonst. No care of the peace of the church ?

Answ. No, nor of the land; witness the two armies in the north, that now lie plundered and overrun by a liturgy.

Remonst. No diligence in preaching ?

Answ. Scarce any preaching at all.

Remonst. No holiness in living ?

Answ. No.

Remonst. Truly, brethren, I can say no more, but that the fault is in your eyes.

Answ. If you can say no more than this, you were a proper Remonstrant to stand up for the whole tribe!

Remonst. Wipe them and look better.

Answ. Wipe your fat corpulencies out of our light.

Remonst. Yea, I beseech God to open them rather that they may see good.

Answ. If you mean good prelates, let be your prayer. Ask not impossibilities.

Remonst. As for that proverb, "the bishop's foot hath been in it," it were more fit for a Scurra in Trivio, or some ribald upon an alebench.

Answ. The fitter for them then of whom it was meant.

Remonst. I doubt not but they will say, the bishop's foot hath been in your book, for I am sure it is quite spoiled by this just confutation; for your proverb, Sapit ollam.

Answ. Spoiled, quoth ye? Indeed it is so spoiled, as a good song is spoiled by a lewd singer; or, as the saying is, "God sends meat, but the cooks work their wills:" in that sense we grant your bishop's foot may have spoiled it, and made it "Sapere ollam," if not "Sapere aulam;" which is the same in old Latin, and perhaps in plain English. For certain your confutation hath achieved nothing against it, and left nothing upon it but a foul taste of your skillet foot, and a more perfect and distinguishable odour of your socks, than of your nightcap. And how the bishop should confute a book with his foot, unless his brains were dropped into his great toe, I cannot meet with any man that can resolve me; only they tell me that certainly such a confutation must needs be gouty. So much for the bishop's foot.

Remonst. You tell us of Bonner's broth; it is the fashion in some countries to send in their keal in the last service, and this it seems is the manner among our Smectymnuans.

Answ. Your latter service at the high altar you mean. But soft, sir, the feast was but begun, the broth was your own, you have been inviting the land to it this fourscore years; and so long we have been your slaves to serve it up for you, much against our wills: we know you have the beef to it, ready in your kitchens, we are sure it was almost sod before this parliament begun; what direction you have given since to your cooks, to set it by in the pantry till some fitter time, we know not, and therefore your dear jest is lost; this broth was but your first service: alas, sir! why do you delude your guests? Why do not those goodly flanks and briskets march up in your stately chargers? Doubtless, if need be, the pope that owes you for mollifying the matter so well with him, and

making him a true church, will furnish you with all the fat oxen of Italy.

Remonst. Learned and worthy Dr. Moulin shall tell them.

Answ. Moulin says, in his book of the calling of pastors, that because bishops were the reformers of the English church, therefore they were left remaining: this argument is but of small force to keep you in your cathedrals. For first it may be denied that bishops were our first reformers, for Wickliff was before them, and his egregious labours are not to be neglected: besides, our bishops were in this work but the disciples of priests, and began the reformation before they were bishops. But what though Luther and other monks were the reformers of other places? Does it follow, therefore, that monks ought to continue? No, though Luther had taught so. And lastly, Moulin's argument directly makes against you; for if there be nothing in it but this, bishops were left remaining because they were reformers of the church, by as good a consequence, therefore, they are now to be removed, because they have been the most certain deformaters and ruiners of the church. Thus you see how little it avails you to take sanctuary among those churches which in the general scope of your actions formerly you have disregarded and despised; however, your fair words would now smooth it over otherwise.

Remonst. Our bishops, some whereof being crowned with martyrdom, subscribed the gospel with their blood.

Answ. You boast much of martyrs to uphold your episcopacy; but if you would call to mind what Eusebius in his fifth book recites from Apollinarius of Hierapolis, you should then hear it esteemed no other than an old heretical argument, to prove a position true, because some that held it were martyrs; this was that which gave boldness to the Marcionists and Cataphryges to avouch their impious heresies for pious doctrine, because they could reckon many martyrs of their sect; and when they were confuted in other points, this was ever their last and stoutest plea.

Remonst. In the mean time I beseech the God of heaven to humble you.

Answ. We shall beseech the same God to give you a more profitable and pertinent humiliation than yet you know, and a less mistaken charitableness, with that peace which you have hitherto so perversely misaffected.

APOLOGY FOR SMECTYMNUUS.

[FIRST PUBLISHED IN 1642.]

Date;

EDITOR'S PRELIMINARY REMARKS.

MILTON's successive attacks upon the bishops, distinguished for their rough and vehement eloquence, naturally raised against him a multitude of enemies, whose rage and bitterness knew no bounds. Eloquence, however, was not, as Mr. Mitford * pretends, all he had to throw into the controversy, for his learning and logic were equally remarkable; but whatever were the talents or qualifications he brought to bear upon the question, he was pretty generally at the time, and tacitly even by his enemies, acknowledged to have come off triumphantly in the struggle; for, instead of opposing his arguments with arguments, they had recourse to calumny. Several of his friends also, who had written on the side of presbytery, were overwhelmed with obloquy; particularly those five ministers, to whose talents and learning one of the ablest of Milton's biographers bears honourable testimony. "But the piece which seems most to have attracted the public attention," says he, "was a pamphlet, written by the united powers of five of the presbyterian divines, under the appellation of SMECTYMNUUS, a word formed with the initial letters of the names of the authors, Stephen Marshal, Edmund Calamy, Thomas Young, Matthew Newcomen, and William Spurstow. Upon the publication of this work, in which everything unfavourable to episcopacy that the learning of its authors could supply was brought forward, Bishop Hall replied in his *Defence of the Remonstrance*," &c. "Milton's formidable pen," as Dr. Symmons very justly denominates it, "was now once more drawn in angry opposition to the prelate;" and his *Animadversions on the Remonstrant's Defence*, thrown into the form of dialogue, in which his adversary's book is made to sustain the part of an interlocutor, in order the more completely to overthrow and demolish it, may be regarded as one of the fiercest and least agreeable of his earlier controversial works. He who enters into controversy of any kind can seldom foresee how much it must consume of his time, or to what lengths he shall be led. Milton probably expected and wished to pause

* "The fact was," says this learned and generally unprejudiced writer, "the puritans were totally unable to compete with such men as Usher, Hall, Bramhall, and others of the established religion, in theological learning, and knowledge of ecclesiastical history, as may be seen by reading the controversy; and they were glad even of Milton's eloquence—for that was all he brought them; and all the young scholar could be expected to bring."—*Life of Milton*, &c., p. xxxi, note 43. The "young scholar" was thirty-three; and his writings of this period exhibit a degree of knowledge and research, of which many an older scholar, whether laic or clerk, might be justly proud.

here. But an author, supposed to be the son of Bishop Hall, and in Milton's opinion, assisted by his father, appearing with what he was pleased to call a Modest Confutation, &c., it became necessary he should once more enter into the contest ; and the Modest Confutation was met by the *Apology for Smectymnus*.

In whatever regards the church, or the government of the church, I am willing to respect the opinions of its learned and able ministers ; but, in the present case, I can by no means agree with Mr. Mitford, that Milton, "as well as his brethren whom he defended, were infinitely inferior to Bishop Hall in theological learning and in controversial skill ;" or that the "learned prelate's victory over *Smectymnus* was complete." * On the contrary, on whatever side right and justice may have been,—for that is a very different question,—victory was undoubtedly on the side of Milton ; since it was the part of the vanquished and downfallen, who could no longer help themselves, to invoke the aid of the evil and furious passions of mankind, to excite their bigotry and fanaticism, and call, since they found the magistrate deaf, upon the people, whom they customarily disparaged, to support their cause by persecution, and avenge them by stoning their antagonist, "as a miscreant, whose impunity would be their crime." When such were the temper and conduct of his opponents, "we cannot reasonably wonder," says Dr. Symmions, "at the warmth of his expressions, or at the little scruple with which he scattered his various instruments of pain." † But we may well wonder that out of a gladiatorial controversy of this sanguinary kind, anything should have arisen so richly teeming with beautiful thoughts, so full of youthful and cheering reminiscences, so varied, so polished, so vehemently eloquent, as the *Apology for Smectymnus*, which, as a noble and justifiable burst of egotism, has never, perhaps, in any language been excelled.

AN APOLOGY FOR SMECTYMNUS.

IF, readers, to that same great difficulty of well-doing what we certainly know, were not added in most men as great a carelessness of knowing what they and others ought to do, we had been long ere this, no doubt but all of us, much further on our way to some degree of peace and hap-

* *Life of Milton*, p. xxxiv. Why this writer chooses to be wrong in the orthography of this celebrated name is more than I can explain ; but it is no slip of the pen, for in page xxxi. he says that the W in William Spurstow's name must be pronounced U to form the word. Now he is the only author I remember to have met with who has written the name with one U. Both the ministers themselves and Milton invariably have *Smectymnus*, where the W is resolved into its proper elements. Dr. Sumner, perhaps by a typographical error, is made to say there were *six* divines engaged in the composition of the pamphlet ; (*Pref. to Christian Doctrine*, &c., p. xix. ;) but this is certainly a mistake.

† *Life of Milton*, p. 240.

piness in this kingdom. But since our sinful neglect of practising that which we know to be undoubtedly true and good, hath brought forth among us, through God's just anger, so great a difficulty now to know that which otherwise might be soon learnt, and hath divided us by a controversy of great importance indeed, but of no hard solution, which is the more our punishment; I resolved (of what small moment soever I might be thought) to stand on that side where I saw both the plain authority of scripture leading, and the reason of justice and equity persuading; with this opinion, which esteems it more unlike a Christian to be a cold neuter in the cause of the church, than the law of Solon* made it punishable after a sedition in the state.

And because I observe that fear and dull disposition, lukewarmness and sloth, are not seldomer wont to cloak themselves under the affected name of moderation, than true and lively zeal is customably disparaged with the term of indiscretion, bitterness, and choler; I could not to my thinking honour a good cause more from the heart, than by defending it earnestly, as oft as I could judge it to behove me, notwithstanding any false name that could be invented to wrong or undervalue an honest meaning. Wherein although I have not doubted to single forth more than once such of them as were thought the chief and most nominated opposers on the other side, whom no man else undertook; if I have done well either to be confident of the truth, whose force is best seen against the ablest resistance, or to be jealous and tender of the hurt that might be done among the weaker by the entrapping authority of great names titled to false opinions; or that it be lawful to attribute somewhat to gifts of God's imparting, which I boast not, but thankfully acknowledge, and fear also lest at my certain account they

* According to Suidas it was a law of Solon that he who stood neuter in any public sedition should be declared *ἀτιμος*, infamous; which law, Archbishop Potter observes, was enacted that every Athenian might be compelled to use his utmost endeavours in promoting the welfare of the commonwealth.—*Archæol. Græc.* i. 215. Dryden, with his usual vigour and coarseness, likewise condemns the selfish indifference of the man of no party:—

“Dammed neuters in their middle way of steering,
Are neither fish, nor flesh, nor good red herring.”—ED.

be reckoned to me rather many than few; or if lastly it be but justice not to defraud of due esteem the wearisome labours and studious watchings, wherein I have spent and tired out almost a whole youth,* I shall not distrust to be acquitted of presumption: knowing, that if heretofore all ages have received with favour and good acceptance the early industry of him that hath been hopeful, it were but hard measure now if the freedom of any timely spirit should be oppressed merely by the big and blunted fame of his elder adversary; and that his sufficiency must be now sentenced, not by pondering the reason he shews, but by calculating the years he brings.

However, as my purpose is not, nor hath been formerly, to look on my adversary abroad, through the deceiving glass of other men's great opinion of him, but at home, where I may find him in the proper light of his own worth; so now against the rancour of an evil tongue, from which I never thought so absurdly, as that I of all men should be exempt, I must be forced to proceed from the unfeigned and diligent inquiry of my own conscience at home, (for better way I know not, readers,) to give a more true account of myself abroad than this modest confuter, as he calls himself, hath given of me. Albeit, that in doing this I shall be sensible of two things which to me will be nothing pleasant; the one is, that not unlikely I shall be thought too much a party in mine own cause, and therein to see least:

* In the introduction to the Second Book of the "Reason of Church Government urged against Prelaty," he had already in a hurried manner, traced a sketch of his youthful studies, and partly disclosed the ambitious hopes which from the beginning filled his bosom. He was not content, whether in prose or verse, to occupy the second place, and meditated continually how he might rise to that eminence which he felt he ought to reach, by performing for England "what the greatest and choicest wits of Athens, Rome, or modern Italy, and those Hebrews of old, did for their country." Here also, if we give Milton credit for knowing what was his own habitual practice, and being above unnecessary hypocrisy, we may discover a refutation of Dr. Johnson's absurd assertion, that he had abandoned the use of prayer: the power, he says, to accomplish the design above glanced at was not "to be obtained by the invocation of dame Memory and her syren daughters, but by devout prayer to that eternal Spirit, who can enrich with all utterance and knowledge, and sends out his seraphim, with the hallowed fire of his altar, to touch and purify the lips of whom he pleases."—ED.

the other, that I shall be put unwillingly to molest the public view with the vindication of a private name; as if it were worth the while that the people should care whether such a one were thus, or thus. Yet those I entreat who have found the leisure to read that name, however of small repute, unworthily defamed, would be so good and so patient as to hear the same person not unneedfully defended.

I will not deny but that the best apology against false accusers is silence and sufferance, and honest deeds set against dishonest words. And that I could at this time most easily and securely, with the least loss of reputation, use no other defence, I need not despair to win belief; whether I consider both the foolish contriving and ridiculous aiming of these his slanderous bolts, shot so wide of any suspicion to be fastened on me, that I have oft with inward contentment perceived my friends congratulating themselves in my innocence, and my enemies ashamed of their partner's folly: or whether I look at these present times, wherein most men, now scarce permitted the liberty to think over their own concernments, have removed the seat of their thoughts more outward to the expectation of public events: or whether the examples of men, either noble or religious, who have sat down lately with a meek silence and sufferance under many libellous endorsements, may be a rule to others, I might well appease myself to put up any reproaches in such a honourable society of fellow-sufferers, using no other defence.

And were it that slander would be content to make an end where it first fixes, and not seek to cast out the like infamy upon each thing that hath but any relation to the person traduced, I should have pleaded against this confuter by no other advocates than those which I first commended, silence and sufferance, and speaking deeds against faltering words. But when I discerned his intent was not so much to smite at me, as through me to render odious the truth which I had written, and to stain with ignominy that evangelic doctrine which opposes the tradition of prelacy, I conceived myself to be now not as mine own person, but as a member incorporate into that truth whereof I was persuaded, and whereof I had declared openly to be a partaker. Whereupon I

thought it my duty, if not to myself, yet to the religious cause I had in hand,* not to leave on my garment the least spot or blemish in good name, so long as God should give me to say that which might wipe it off; lest those disgraces which I ought to suffer, if it so befall me, for my religion, through my default religion be made liable to suffer for me. And, whether it might not something reflect upon those reverent men, whose friend I may be thought in writing the *Animadversions*, was not my last care to consider: if I should rest under these reproaches, having the same common adversary with them, it might be counted small credit for their cause to have found such an assistant, as this babbler hath devised me. What other thing in his book there is of dispute or question, in answering thereto I doubt not to be justified; except there be who will condemn me to have wasted time in throwing down that which could not keep itself up. As for others, who notwithstanding what I can allege have yet decreed to misinterpret the intents of

* Egotism is viewed by different persons in very different lights. Contemporaries, and generally all individuals of a vain and conceited character, are offended when an author is compelled by circumstances to speak with due confidence of himself. Their vanity is shocked; a comparison seems to be tacitly instituted between them and the speaker; and their irritation is exactly proportioned to their consciousness of littleness. On the contrary, men of genius love, almost above all things, to meet, in a writer, with such casual bursts of involuntary or extorted confessions, which seem to open the breast, and let in a momentary light on the secret machinery of the soul. Montaigne, (*Essais*, l. iii. ch. 8,) who practised what in theory he approved, experienced considerable ill-humour on finding Tacitus, in his *Annals*, (l. xi. ch. 11,) apologizing for making an allusion to himself. He admired far more the boldness of Cicero, who never hesitated to put forward his own claims to commendation. But Tacitus had looked further into human nature than either the one or the other; and knew that, though to the judicious few he might afford pleasure, he would be sure to rouse the evil feelings of the many. Aristotle accordingly delivers it as a precept of art, that whether in speaking or writing, a show of great modesty is to be preserved, by which the judges will be propitiated, and thus, perhaps, be led to decide in our favour. Never was this rule more wisely observed than by Milton in this passage, where being about to exalt his own character at the expense of his opponent, he argues against the propriety of molesting the public with the vindication of a private name; adding, that for himself the best apology would have been silence and the testimony of a virtuous life; but that, since a blow had been aimed at truth through him, and his feigned vices made a reproach to his cause, he was no longer at liberty to view the matter as an individual sufferer, but must defend his own conduct for the sake of the religion he professed.—ED.

my reply, I suppose they would have found as many causes to have misconceived the reasons of my silence.

To begin, therefore, an Apology for those Animadversions, which I wrote against the Remonstrant in defence of Smectymnuus; since the preface, which was purposely set before them, is not thought apologetical enough, it will be best to acquaint ye, readers, before other things, what the meaning was to write them in that manner which I did. For I do not look to be asked wherefore I wrote the book, it being no difficulty to answer, that I did it to those ends which the best men propose to themselves when they write; but wherefore in that manner, neglecting the main bulk of all that specious antiquity, which might stun children, and not men, I chose rather to observe some kind of military advantages, to await him at his foragings, at his waterings, and whenever he felt himself secure, to solace his vein in derision of his more serious opponents.

And here let me have pardon, readers, if the remembrance of that which he hath licensed himself to utter contemptuously of those reverend men, provoke me to do that over again, which some expect I should excuse as too freely done, since I have two provocations—his latest insulting in his short answer, and their final patience. I had no fear, but that the authors of Smectymnuus, to all the shew of solidity, which the Remonstrant could bring, were prepared both with skill and purpose to return a sufficing answer, and were able enough to lay the dust and pudder in antiquity, which he and his, out of stratagem, are wont to raise. But when I saw his weak arguments headed with sharp taunts, and that his design was, if he could not refute them, yet at least with quips and snapping adages to vapour them out, which they, bent only upon the business, were minded to let pass; by how much I saw them taking little thought for their own injuries, I must confess I took it as my part the less to endure that my respected friends, through their own unnecessary patience, should thus lie at the mercy of a coy flirting style; to be girded with frumps and curtal gibes, by one who makes sentences by the statute, as if all above three inches long were confiscate. To me it seemed an indignity, that whom his whole wisdom could not move from their place, them his impetuous folly should presume to ride over. And if I were more warm than

was meet in any passage of that book, which yet I do not yield, I might use therein the patronage of no worse an author than Gregory Nyssen, who mentioning his sharpness against Eunomius in the defence of his brother Basil, holds himself irreprovable in that "it was not for himself, but in the cause of his brother; and in such cases," saith he, "perhaps it is worthier pardon to be angry than to be cooler."

And whereas this confuter taxes the whole discourse of levity, I shall show ye, readers, wheresoever it shall be objected in particular, that I have answered with as little lightness as the Remonstrant hath given example. I have not been so light as the palm of a bishop, which is the lightest thing in the world when he brings out his book of ordination: for then, contrary to that which is wont in releasing out of prison, any one that will pay his fees is laid hands on. Another reason, it would not be amiss though the Remonstrant were told, wherefore he was in that unusual manner beleaguered; and this was it, to pluck out of the heads of his admirers the conceit that all who are not prelatiſcal, are gross-headed, thick-witted, illiterate, shallow. Can nothing then but episcopacy teach men to speak good English, to pick and order a set of words judiciously? Must we learn from canons and quaint sermonings, interlined with barbarous Latin, to illumine a period, to wreath an enthymema with masterous dexterity? I rather incline, as I have heard it observed, that a Jesuit's Italian, when he writes, is ever naught, though he be born and bred a Florentine, so to think, that from like causes we may go near to observe the same in the style of a prelate.

For doubtless that indeed according to art is most eloquent, which turns and approaches nearest to nature, from whence it came; and they express nature best, who in their lives least wander from her safe leading, which may be called regenerate reason. So that how he should be truly eloquent who is not withal a good man, I see not.* Nevertheless, as

* Milton here alludes to the question, much debated among rhetoricians, whether an orator can attain to the highest reaches of his art without virtue; and he decides it in the negative. Aristotle, who saw what men of imperfect moral habits had, both at Athens and elsewhere, been able to effect by mere force of art, seems to admit a different conclusion; but at the same time maintains that the appearance of virtue carries along with it great weight, even when simply put on for the occasion, like the dress of a trage-

oft as is to be dealt with men who pride themselves in their supposed art, to leave them inexcusable wherein they will not be bettered ; there be of those that esteem prelacy a figment, who yet can pipe if they can dance, nor will be unfurnished to shew, that what the prelates admire and have not, others have and admire not. The knowledge whereof, and not of that only, but of what the scripture teacheth us how we ought to withstand the perverters of the gospel, were those other motives which gave the *Animadversions* no leave to remit a continual vehemence throughout the book. For as in teaching doubtless the spirit of meekness is most powerful, so are the meek only fit persons to be taught : as for the proud, the obstinate, and false doctors of men's devices, be taught they will not, but discovered and laid open they must be.

For how can they admit of teaching, who have the condemnation of God already upon them for refusing divine instruction ? That is, to be filled with their own devices, as in the *Proverbs* we may read : therefore we may safely imitate the method that God uses, “ with the froward to be froward, and to throw scorn upon the scorner,” whom if anything, nothing else will heal. And if the “ righteous shall laugh at the destruction of the ungodly,” they may also laugh at the pertinacious and incurable obstinacy, and at the same time be moved with detestation of their seducing malice, who employ all their wits to defend a prelacy usurped, and to deprave that just government which pride and ambition, partly by fine fetches and pretences, partly by force, hath shouldered out of the church. And against such kind of deceivers openly and earnestly to protest, lest any one should be inquisitive wherefore this or that man is forwarder than others, let him know that this office goes not by age or youth, but to whomsoever God shall give apparently the will, the spirit, and the utterance.* Ye have heard the reason for which I thought

dian. This is yielding all that is demanded. For, if to give due force to their arguments even the vicious find it necessary to mimic virtue, he who in uttering noble sentiments has nothing but his heart to consult, who finds his habitual preferences marshalled on the side of what is good and honourable, will unquestionably, all other things being equal, possess a great advantage over the man who derives from others whatever he knows of great and heroic feelings.—ED.

* The Puritans of Milton's age appear, in many instances, to have laid

not myself exempted from associating with good men in their labours towards the church's welfare; to which if any one brought opposition, I brought my best resistance. If in requital of this, and for that I have not been negligent toward the reputation of my friends, I have gained a name bestuck, or as I may say, bedecked with the reproaches and reviles of this modest confuter; it shall be to me neither strange nor unwelcome, as that which could not come in a better time.

Having rendered an account what induced me to write those Animadversions in that manner as I writ them, I come now to see what the Confutation hath to say against them; but so as the confuter shall hear first what I have to say against his Confutation. And because he pretends to be a great conjector at other men by their writings, I will not fail to give ye, readers, a present taste of him from his title, hung out like a tolling sign-post to call passengers, not simply a confutation, but "a Modest Confutation," with a laudatory of itself obtruded in the very first word. Whereas a modest title should only inform the buyer what the book contains without further insinuation; this officious epithet so hastily assuming the modesty which others are to judge of by reading, not the author to anticipate to himself by forestalling, is a strong presumption that his modesty, set there to sale in the frontispiece, is not much addicted to blush. A surer sign of his lost shame he could not have given, than seeking thus unseasonably to prepossess men of his modesty. And seeing

claim to immediate inspiration; but it is difficult to discover with clearness the nature of their ideas on the subject. Baxter, an eloquent and philosophical writer, observes:—"There is a great difference between that light which sheweth us the thing itself, and that artificial skill by which we have right notions, names, definitions, and formed arguments and answers to objections. This artificial, logical, organical kind of knowledge is good and useful in its kind, if right, like speech itself; but he that hath much of this may have little of the former; and unlearned persons, that have little of this, may have more of the former; and may have those inward perceptions of the verity of the promises and rewards of God, which they cannot bring forth into artificial reasonings to themselves or others; who are taught of God by the effective sort of teaching which reacheth the heart or will, as well as the understanding, and is a giving of what is taught, and a making us such as we are told we must be. And who findeth not need to pray hard for this effective teaching of God when he hath got all organical knowledge; and words and arguments in themselves most apt at his fingers' ends, as we say?"—*Dying Thoughts, in Sacred Classics*, vol. vi. p. 24, 25.—ED.

he hath neither kept his word in the sequel, nor omitted any kind of boldness in slandering, it is manifest his purpose was only to rub the forehead of his title with this word Modest, that he might not want colour to be the more impudent throughout his whole Confutation.

Next, what can equally savour of injustice and plain arrogance, as to prejudice and forecondemn his adversary in the title for “slandrous and scurrilous,” and as the Remonstrant’s fashion is, for frivolous, tedious, and false, not staying till the reader can hear him proved so in the following discourse? Which is one cause of a suspicion that in setting forth this pamphlet the Remonstrant was not unconsulted with.* Thus his first address was, “An humble Remonstrance by a dutiful Son of the Church,” almost as if he had said, her Whiteboy. His next was “a Defence” (a wonder how it escaped some praising adjunct) “against the frivolous and false Exceptions of Smectymnus,” sitting in the chair of his title-page upon his poor cast adversaries both as a judge and party, and that before the jury of readers can be impannelled. His last was “A short Answer to a tedious Vindication;” so little can he suffer a man to measure, either with his eye or judgment, what is short or what tedious, without his preoccupying direction: and from hence is begotten this “Modest Confutation against a slandrous and scurrilous Libel.”

I conceive, readers, much may be guessed at the man and his book, what depth there is, by the framing of his title; which being in this Remonstrant so rash and unadvised as ye see, I conceit him to be near akin to him who set forth a passion sermon with a formal dedicatory in great letters to our Saviour.† Although I know that all we do ought to begin

* Here his suspicions glance at Bishop Hall himself, whom he evidently supposes to have aided his son in concocting the “Modest Confutation.” Dr. Symmons imagines that, “had this work been published with the author’s name, its motives would probably have atoned with Milton for its virulence; and his own filial piety, affected by the spectacle of a generous youth rushing to present his bosom to the wound intended for his father’s would have spared the enemy.” &c.—*Life of Milton*, p. 239. On the contrary, his contemptuous severity would more probably have been augmented by beholding the father encouraging his son to defend him by heaping, what Dr. Symmons acknowledges to have been “enormous falsehoods,” on the head of his adversary.—ED.

† The man who did this was no other than Bishop Hall; and the dis-

and end in his praise and glory, yet to inscribe him in a void place with flourishes, as a man in compliment uses to trick up the name of some esquire, gentleman, or lord paramount at common law, to be his book-patron, with the appendant form of a ceremonious presentment, will ever appear among the judicious to be but an insulse and frigid affectation. As no less was that before his book against the Brownists, to write a letter to a *Prosopopœia*, a certain rhetorized woman whom he calls mother, and complains of some that laid whoredom to her charge; and certainly had he folded his epistle with a superscription to be delivered to that female figure by any post or carrier, who were not an ubiquitary, it had been a most miraculous greeting. We find the primitive doctors, as oft as they wrote to churches, speaking to them as to a number of faithful brethren and sons; and not to make a cloudy transmigration of sexes in such a familiar way of writing as an epistle ought to be, leaving the tract of common address, to run up, and tread the air in metaphorical compellations, and many fond utterances better let alone.

But I step again to this emblazoner of his title-page, (whether it be the same man or no, I leave it in the midst,) and here I find him pronouncing without reprieve those *Animadversions* to be a slanderous and scurrilous libel. To which I, readers, that they are neither slanderous, nor scurrilous, will answer in what place of his book he shall be found with reason, and not ink only, in his mouth. Nor can it be a libel more than his own, which is both nameless and full of slanders; and if in this that it freely speaks of things amiss in religion, but established by act of state, I see not how Wickliffe* and Luther, with all the first martyrs and reformers, course, with this extraordinary dedication, still occupies a place in his works. Though not printed till the year 1642, it was “preached at Paul’s Cross on Good Friday, April 14, 1609.” The dedication is conceived in the following words:—“To the only honour and glory of God, my dear and blessed Saviour, (which hath done and suffered all these things for my soul,) his weak and unworthy servant humbly desires to consecrate himself and his poor labours: beseeching him to accept and bless them to the public good, and to the praise of his own glorious name.”—ED.

* Wickliffe was regarded by Milton with particular veneration. He speaks of him in his various writings again and again, and always as the Prince of Reformers. In his first controversial work,—“Reformation in England,”—he describes Wickliffe’s preaching as the flame “at which all the succeeding reformers more effectually lighted their tapers.” Again, in

could avoid the imputation of libelling. I never thought the human frailty of erring in cases of religion, infamy to a state, no more than to a council. It had therefore been neither civil nor Christianly, to derogate the honour of the state for that cause, especially when I saw the parliament itself piously and magnanimously bent to supply and reform the defects and oversights of their forefathers; which to the godly and repentant ages of the Jews were often matter of humble confessing and bewailing, not of confident asserting and maintaining. Of the state therefore I found good reason to speak all honourable things, and to join in petition with good men that petitioned: but against the prelates, who were the only seducers and misleaders of the state to constitute the government of the church not rightly, methought I had not vehemence enough. And thus, readers, by the example which he hath set me, I have given yet two or three notes of him out of his title-page; by which his firstlings fear not to guess boldly at his whole lump, for that guess will not fail ye; and although I tell him keen truth, yet he may bear with me, since I am like to chase him into some good knowledge, and others, I trust, shall not mispend their leisure. For this my aim is, if I am forced to be displeasing to him whose fault it is, I shall not forget at the same time to be useful in something to the stander-by.

As therefore he began in the title, so in the next leaf he makes it his first business to tamper with his reader by sycophanting, and misnaming the work of his adversary. He calls it “a mime thrust forth upon the stage, to make up the breaches of those solemn scenes between the prelates and the Smectymnuans.” Wherein while he is so over-greedy to fix a name of ill sound upon another, note how stupid he is to expose himself or his own friends to the same ignominy, likening those grave controversies to a piece of stagery, or scene-work, where his own Remonstrant, whether in buskin or sock,

his “Animadversions upon the Remonstrant’s Defence,” having dwelt on what seems to have been a favourite idea with him, viz. that the English were, in modern times, God’s chosen people;—“he knocked once and twice, and came again, opening our drowsy eyelids leisurely by that glimmering light, which Wickliffe and his followers dispersed;” and further on, in the same treatise, he adds:—“It may be denied that bishops were our first reformers, for Wickliffe was before them, and his egregious labours are not to be neglected.”—ED.

must of all right be counted the chief player, be it boasting Thraso, or Davus that troubles all things, or one who can shift into any shape, I meddle not; let him explicate who hath resembled the whole argument to a comedy, for "tragical," he says, "were too ominous." Nor yet doth he tell us what a mime is, whereof we have no pattern from ancient writers, except some fragments, which contain many acute and wise sentences. And this we know in Laertius, that the mimes of Sophron were of such reckoning with Plato, as to take them nightly to read on, and after make them his pillow. Scaliger describes a mime to be a poem imitating any action to stir up laughter.* But this being neither poem, nor yet ridiculous,

* On the nature of these mimes the learned entertain very contradictory notions, some insisting they were written in verse, others in prose; and others, again willing to reconcile the contending parties, suggesting that they may have been a mixture of both. Valkenaer, in his edition of *Ten Idylls of Theocritus*, p. 200, and Casaubon, *de Sat. Poët. c. iii.* have entered minutely into the question. More recently, Müller, in his "*History and Antiquities of the Doric Race*," has collected and examined critically all the testimonies of ancient authors bearing directly on the subject. "About half a century after Epicharmus, Sophron, the mimographer, made his appearance, who was the author of a new species of comedy, though in many respects resembling that of his predecessor. Still this variety of the drama differed so much, not only from that of Sicily, but from any other which existed in Greece, that its origin must, after all our attempts at explanation, remain involved in great obscurity. The mimes of Sophron had no accompaniment of music or dancing, and they were written not in verse, but in prose, though perhaps in certain rhythmical divisions. This latter circumstance seems quite singular, and without example in the Greek literature which has been transmitted to us. But that it was in reality so, seems improbable, when we remember that there would naturally be an intermediate rhythm, formed at the transition from the metrical to the prosaic style; and with the Dorians this would have taken the form of concise and disjointed sentences, a periodical style being more suited to the Athenians. We are led to this notion by the consideration of some remains of Lacedemonian composition, in which no one can fail to see the rhythmical form and symmetry of the sentences. Thus in the famous letter of Hippocrates:

ἔρρει τὰ καλά. Μίνδαρος γ' ἀπεσσοῦα·
πεινῶντι τῶνδρες ἀποροεμες τί χρὴ δρᾶν.

and also in that of the Lacedemonian women, preserved by Plutarch,

κακὰ τεῦ φάμα κακέχυνται·
ταύταν ἀπωθεῦ, ἢ μὴ ἔσο,

where the rhythm passes insensibly into verse; which is less strikingly the case in other instances.

"Whether the mimes of Sophron were publicly represented or not, is a question not easily answered. It would however be singular, if a poetical work had been intended only for reading, at an age when everything was

how is it but abusively taxed to be a mime? For if every book, which may chance excite to laugh here and there, must be termed thus, then may the dialogues of Plato, who for those his writings hath obtained the surname of divine, be esteemed as they are by that detractor in Athenæus, no better than mimes: because there is scarce one of them, especially wherein some notable sophister lies sweating and turmoiling under the inevitable and merciless delimmas of Socrates, but

written, not for the public eye but for the public ear. It is certainly more probable that these mimes were originally part of the amusements of certain festivals, as was the case with the Spartan deicelictæ, which they resembled more than any other variety of the drama. Indeed it can be easily conceived, that farces of this description acted by persons who had a quick perception of the eccentricities and peculiarities of mankind, and a talent for mimicry, should have existed among the Dorians of Sicily, as well as of Laconia, particularly as the former were celebrated for their imitative skill. Even Agathocles the tyrant excited the laughter, not merely of his guests and companions, but of whole assemblies of the people, by ridiculing certain known characters, in the manner of an ethologus, or merry-andrew. Accordingly, the mimes of Sophron, by which these rude attempts were improved, and raised to a regular species of the drama, were distinguished by their faithful imitation of manners, even of the vulgar; and the solecisms and rude dialect of the common people were copied with great exactness, and hence the numerous sayings and proverbs which were introduced. On the other hand, he was most skilful in seizing the more delicate shades and turns of feeling, and in preserving the unity and consistency of his characters, without which he would never have been so much admired by Plato, or the study of his works so serviceable in the composition of the Socratic dialogues, as we know on good authority to have been the case; and hence we should compare the scenery of Plato's dialogues with the poems of Theocritus, which we know to be imitated from the female mimes of Sophron, in order to obtain a proper idea of those masterpieces. His talent for description must however have been supported and directed by moral considerations; which probably preponderated rather in the serious, (*μῆμοι σπουδαῖοι*), and were less prominent in the common mimes (*μῆμοι γέλοιοι*). The tribe of Aretalogi and Ethologi; who originally spoke much of virtue and morality but gradually sunk into mere buffoons, appears to have come from Sicily, and was, perhaps, through several intermediate links, connected with Sophron.

“In considering these philosophical sports, which mingled in the same breath the grave and solemn lessons of philosophy and the most ludicrous mimicry and buffoonery, we may perhaps find a reason why Persius, a youth educated in the Stoic sect, should have thought of making Sophron the model of his satires. This statement is given by a late, but in this instance a credible writer, and is confirmed by the dramatic character of the Satires of Persius, and the constant use of mimicry in them, particularly the first four; so much so indeed, that a study of Persius is the best method of forming an accurate and lively idea of the mimes of Sophron.”—*Vol. ii. p. 371—374.*—ED.

that he who reads, were it Saturn himself, would be often robbed of more than a smile. And whereas he tells us, that "scurrilous Mime was a personated grim lowering fool," his foolish language unwittingly writes fool upon his own friend, for he who was there personated was only the Remonstrant: the author is ever distinguished from the person he introduces.

But in an ill hour hath this unfortunate rashness stumbled upon the mention of miming, that he might at length cease, which he hath not yet since he stepped in, to gall and hurt him whom he would aid. Could he not beware, could he not bethink him, was he so uncircumspect as not to foresee, that no sooner would that word mime be set eye on in the paper, but it would bring to mind that wretched pilgrimage over Minsheu's dictionary* called "*Mundus alter et idem*," the idlest and the paltriest mime that ever mounted upon bank? Let him ask "the author of those toothless satires," who was the maker, or rather the anticreator of that universal foolery, who he was, who, like that other principal of the Manichees, the arch evil one, when he had looked upon all that he had made and mapped out, could say no other but contrary to the divine mouth, that it was all very foolish. That grave and noble invention, which the greatest and sublimest wits in sundry ages, Plato in *Critias*, and our two famous countrymen, the one in his "*Utopia*," the other in his "*New Atlantis*," chose, I may not say as a field, but as a mighty continent, wherein to display the largeness of their

* This is a bitter satire on Bishop Hall's Latin romance, entitled "*Mundus Alter et Idem*," said, on the title-page, to have been printed at Utrecht, by Johannis à Waesberg, in 1643. The frontispiece represents a company of coarse revellers at a feast, an apt illustration of the book, which is a satire on gluttony, drunkenness, and immodesty. The "*Civitas Solis*," of Thomas Campanella, and Lord Bacon's "*Nova Atlantis*," are included in the same volume. As both in the text and notes the author scatters round with a lavish hand proofs of his acquaintance with various languages, Milton, to humble his pride, represents him painfully picking up his knowledge from "*Minsheu's Dictionary*," a very curious book, now little known. It is entitled, "*The Guide into the Tongues, with their agreement and consent one with another, as also their Etymologies, that is, the reasons and derivations of all or the most part of Words, in these Nine Languages, viz. English, Low Dutch, High Dutch, French, Italian, Spanish, Latin, Greek, Hebrew, &c.*" By the industry, study, labour, and at the charges of John Minsheu, published and printed, July 22, 1625. 2nd. Edit. 1627.—ED.

spirits, by teaching this our world better and exacter things than were yet known or used; this petty prevaricator of America, the zany of Columbus, (for so he must be till his world's end,) having rambled over the huge topography of his own vain thoughts, no marvel if he brought us home nothing but a mere tankard drollery, a venereous parjetory for stewes. Certainly, he that could endure with a sober pen to sit and devise laws for drunkards to carouse by, I doubt me whether the very soberness of such a one, like an unliquored Silenus, were not stark drunk. Let him go now and brand another man injuriously with the name of mime, being himself the loosest and most extravagant mime that hath been heard of, whom no less than almost half the world could serve for stage-room to play the mime in. And let him advise again with Sir Francis Bacon, whom he cites to confute others, what it is "to turn the sins of Christendom into a mimical mockery, to rip up the saddest vices with a laughing countenance," especially where neither reproof nor better teaching is adjoined. Nor is my meaning, readers, to shift off a blame from myself, by charging the like upon my accuser, but shall only desire that sentence may be respited till I can come to some instance whereto I may give answer.

Thus having spent his first onset, not in confuting, but in a reasonless defaming of the book, the method of his malice hurries him to attempt the like against the author; not by proofs and testimonies, but "having no certain notice of me," as he professes, "further than what he gathers from the *Animadversions*," blunders at me for the rest, and flings out stray crimes at a venture, which he could never, though he be a serpent, suck from anything that I have written, but from his own stuffed magazine and hoard of slanderous inventions, over and above that which he converted to venom in the drawing. To me, readers, it happens as a singular contentment, and let it be to good men no light satisfaction, that the slanderer here confesses he has "no further notice of me than his own conjecture." Although it had been honest to have inquired, before he uttered such infamous words, and I am credibly informed he did inquire; but finding small comfort from the intelligence which he received, whereon to ground the falsities which he had provided, thought it his likeliest course, under a pretended ignorance, to let drive at

random, lest he should lose his odd ends, which from some penurious book of characters he had been culling out and would fain apply. Not caring to burden me with those vices, whereof, among whom my conversation hath been, I have been ever least suspected; perhaps not without some subtlety to cast me into envy, by bringing on me a necessity to enter into mine own praises. In which argument I know every wise man is more unwillingly drawn to speak, than the most repining ear can be averse to hear.

Nevertheless, since I dare not wish to pass this life unpersecuted of slanderous tongues, for God hath told us that to be generally praised is woeful, I shall rely on his promise to free the innocent from causeless aspersions: whereof nothing sooner can assure me, than if I shall feel him now assisting me in the just vindication of myself, which yet I could defer, it being more meet, that to those other matters of public debatement in this book I should give attendance first, but that I fear it would but harm the truth for me to reason in her behalf, so long as I should suffer my honest estimation to lie unpurged from these insolent suspicions. And if I shall be large, or unwonted in justifying myself to those who know me not, for else it would be needless, let them consider that a short slander will oftentimes reach further than a long apology; and that he who will do justly to all men, must begin from knowing how, if it so happen, to be not unjust to himself. I must be thought, if this libeller (for now he shows himself to be so) can find belief, after an inordinate and riotous youth spent at the university, to have been at length “vomited out thence.”*

* The Rev. Mr. Mitford and Sir Egerton Brydges admit, perhaps too readily, that Milton underwent what, in university cant, is termed “rustication.” That he was expelled from college, or subjected to personal chastisement, no one now believes; nor was there ever a man, not wholly blinded by prejudice, who could seriously entertain the opinion. Johnson, supposing he was serving his party by reviving and giving currency to the calumny, prefaces his fiction with affected reluctance and concern. “I am ashamed to relate,” he says, “what I fear is true, Milton was one of the last students in either university that suffered the public indignity of corporal correction.” If he really felt shame, it was because he feared, or rather was persuaded, that what he was about to say was not true. This could have been his only apprehension. To have discovered some foundation for his slander would to him have been matter of joy and gratulation, not of sorrow. His pretended fear, therefore, was as hypocritical as his narrative is destitute of truth.—ED.

For which commodious lie, that he may be encouraged in the trade another time, I thank him; for it hath given me an apt occasion to acknowledge publicly with all grateful mind, that more than ordinary favour and respect, which I found above any of my equals at the hands of those courteous and learned men, the fellows of that college wherein I spent some years: who at my parting, after I had taken two degrees, as the manner is, signified many ways how much better it would content them that I would stay; as by many letters full of kindness and loving respect, both before that time, and long after, I was assured of their singular good affection towards me. Which being likewise propense to all such as were for their studious and civil life worthy of esteem, I could not wrong their judgments and upright intentions, so much as to think I had that regard from them for other cause, than that I might be still encouraged to proceed in the honest and laudable courses, of which they apprehended I had given good proof. And to those ingenuous and friendly men, who were ever the countenancers of virtuous and hopeful wits, I wish the best and happiest things, that friends in absence wish one to another.

As for the common approbation or dislike of that place, as now it is, that I should esteem or disesteem myself, or any other the more for that, too simple and too credulous is the confuter, if he think to obtain with me, or any right discerner.* Of small practice were that physician, who could not judge by what both she or her sister hath of long time vomited, that the worser stuff she strongly keeps in her stomach, but

* In his Reason of Church Government, as Mr. Mitford has already remarked, he had expressed his contempt for the University as a place for the training of youth, whose "honest and ingenuous natures coming to the universities to store themselves with good and solid learning, are there unfortunately fed with nothing else but the scragged and thorny lectures of monkish and miserable sophistry; were sent home again with such a scholastical bur in their throats, as hath stopped and hindered all true and generous philosophy from entering; cracked their voices for ever with metaphysical gargarisms; hath made them admire a sort of formal outside men, prelatically addicted, whose unchastened and overwrought minds were never yet initiated, nor subdued under the true love of moral or religious virtue, which two are the best and greatest points of learning: but either slightly trained up in a kind of hypocritical and hackney course of literature to get their living by, and dazzle the ignorant, or else fondly overstudied in useless controversies, except those which they use, with all the specious and delusive subtlety they are able, to defend their prelatial Sparta."—ED.

the better she is ever kecking at, and is queasy. She vomits now out of sickness; but ere it will be well with her, she must vomit by strong physic. In the meantime that suburb sink, as this rude scavenger calls it, and more than scurrilously taunts it with the plague, having a worse plague in his middle entrail, that suburb wherein I dwell shall be in my account a more honourable place than his university. Which as in the time of her better health, and mine own younger judgment, I never greatly admired, so now much less. But he follows me to the city, still usurping and forging beyond his book notice, which only he affirms to have had; "and where my morning haunts are, he wisses not." It is wonder that, being so rare an alchymist of slander, he could not extract that, as well as the university vomit, and the suburb sink which his art could distil so cunningly; but because his lembec fails him to give him and envy the more vexation, I will tell him.

Those morning haunts are where they should be, at home; not sleeping, or concocting the surfeits of an irregular feast, but up and stirring, in winter often ere the sound of any bell awake men to labour, or to devotion; in summer as oft with the bird that first rouses, or not much tardier,* to read good authors, or cause them to be read, till the attention be weary, or memory have its full fraught: then, with useful and generous labours preserving the body's health and hardiness to render lightsome, clear, and not lumpish obedience to

* Herault de Sechelles relates a curious story à propos of Buffon's habit of early rising. "Il rentrait quelquefois des soupers de Paris," says he, "à deux heures après minuit, lorsqu'il était jeune; et à cinq heures du matin, un Savoyard venait le tirer par les pieds, et le mettre sur le carreau, avec ordre de lui faire violence, dût-il se fâcher contre lui." At the age of seventy-eight he still rose at five o'clock. "A cinq heures il se lève, s'habille, se coëffe, dicte ses lettres, règles ses affaires. A six heures, il monte à son cabinet, qui est à l'extrémité de ses jardins, ce que fait presque un demi-quart de lieue, et la distance est d'autant plus pénible qu'il faut toujours ouvrir des grilles, et monter de terrasses en terrasses."—*Voyage à Montbar*, p. 16, 17. In traversing the Côte d'ôr the traveller still beholds from a distance the tower and gardens of Buffon. To his own practice of early rising Milton alludes in *L'Allegro* :—

"To hear the lark begin his flight,
And singing startle the dull night
From his watch-tower in the skies,
Till the dappled dawn doth rise," &c.

And again in *Il Penseroso*, there is a beautiful description of the dawn, written with the graphic minuteness of one who had often admired it.—ED

the mind, to the cause of religion, and our country's liberty, when it shall require firm hearts in sound bodies to stand and cover their stations, rather than to see the ruin of our protestation, and the inforcement of a slavish life.

These are the morning practices: proceed now to the afternoon; "in playhouses," he says, "and the bordelloes." Your intelligence, unfaithful spy of Canaan? He gives in his evidence, that "there he hath traced me." Take him at his word, readers; but let him bring good sureties ere ye dismiss him, that while he pretended to dog others, he did not turn in for his own pleasure: for so much in effect he concludes against himself, not contented to be caught in every other gin, but he must be such a novice as to be still hampered in his own hemp. In the *Animadversions*, saith he, I find the mention of old cloaks, false beards, night-walkers, and salt lotion;* therefore, the animadverter haunts play-

* This refers to a fine passage in his "*Animadversions*," where we discover the first seeds of the "*Areopagitica*." In opposition to Hall, who would gladly, notwithstanding his boasted learning, have been protected by a censorship from the rough eloquence of his adversary, he maintains the wisdom and necessity of leaving the press free. Even Lord Bacon, he observes, "in one of his discourses, complains of the bishops' uneven hand over these pamphlets, confining those against bishops to darkness, but licensing those against puritans to be uttered openly." He then, after a sneer at their wigs, continues:—"The Romans had a time, once every year, when their slaves might freely speak their minds; it were hard if the free-born people of England, with whom the voice of truth for these many years, even against the proverb, hath not been heard but in corners, after all your monkish prohibitions, and expurgatorious indexes, your gags and snaffles, your proud *Imprimatura*, not to be obtained without the shallow surview, but *not shallow hand* of some mercenary, narrow-souled, and illiterate chaplain, when liberty of speaking, than which nothing is more sweet to man, was girded and strait-laced almost to a brokenwinded phthisic, if now, at a good time, our time of parliament, the very jubilee and resurrection of the state, if now the concealed, the aggrieved, and long-persecuted truth, could not be suffered to speak." Having thus described the pleasure of this freedom, he proceeds to enumerate its advantages, among which he instances its delivering princes and statesmen from the necessity of disguising themselves and becoming eaves-droppers, "that they might hear everywhere the utterances of private breasts, and amongst them find out the precious gem of truth, as amongst the numberless pebbles of the shore; whereby they might be the abler to discover and avoid that deceitful and close-couched evil of flattery, that ever attends them, and misleads them, and might skilfully know how to apply the several redresses to each malady of state, without trusting the disloyal information of parasites and sycophants; whereas now this permission of free writing, were there no good else in it, yet at some times thus

houses and bordelloes ; for if he did not, how could he speak of such gear ? Now that he may know what it is to be a child, and yet to meddle with edged tools, I turn his antistrophon upon his own head ; the confuter knows that these things are the furniture of playhouses and bordelloes, therefore, by the same reason, “ the confuter himself hath been traced in those places.” Was it such a dissolute speech, telling of some politicians who were wont to eavesdrop in disguises, to say they were often liable to a nightwalking cudgeller, or the emptying of a urinal ? What if I had written as your friend the author of the aforesaid mime, “ *Mundus alter et idem*,” to have been ravished like some young Cephalus or Hylas, by a troop of camping housewives in Viraginea, and that he was there forced to swear himself an uxorious varlet ; then after a long servitude to have come into Aphrodisia that pleasant country, that gave such a sweet smell to his nostrils among the shameless courtezans of Desvergonia ? Surely he would have then concluded me as constant at the bordello, as the galley-slave at his oar.

But since there is such necessity to the hearsay of a tire, a periwig, or a vizard, that plays must have been seen, what difficulty was there in that ? when in the colleges so many of the young divines, and those in next aptitude to divinity, have been seen so often upon the stage, writhing and unboning their clergy limbs to all the antic and dishonest gestures of Trinculoes, buffoons, and bawds ; prostituting the shame of that ministry, which either they had, or were nigh having, to the eyes of courtiers and court ladies, with their grooms and mademoiselles.* There, while they acted and

licensed, is such an unripping, such an anatomy of the shyest and tenderest particular truths, as makes not only the whole nation in many points the wiser, but also presents and carries home to princes, men most remote from vulgar concourse, such a full insight of every lurking evil, or restrained good among the commons, as that they shall not need hereafter, in old cloaks and false beards, to stand to the courtesy of a night-walking cudgeller for eaves-dropping, nor to accept quietly as a perfume the over-head emptying of some salt lotion.”—ED.

* Upon this passage Johnson has a remark in his usual style when speaking of Milton :—“ One of his objections to academical education, as it was then conducted, is, that men designed for orders in the church were permitted to act plays.” He then quotes the above words, and adds :—“ This is sufficiently peevish in a man who, when he mentions his exile from the college, relates with great *luxuriance* ” (what does he mean ?) “ the compen-

overacted, among other young scholars, I was a spectator; they thought themselves gallant men, and I thought them fools; they made sport, and I laughed; they mispronounced, and I disliked; and, to make up the atticism, they were out, and I hissed. Judge now whether so many good textmen were not sufficient to instruct me of false beards and vizards, without more expositors; and how can this confuter take the face to object to me the seeing of that which his reverend prelates allow, and incite their young disciples to act? For if it be unlawful to sit and behold a mercenary comedian personating that which is least unseemly for a hireling to do, how much more blameful is it to endure the sight of as vile things acted by persons either entered, or presently to enter into the ministry; and how much more foul and ignominious for them to be the actors!

But because as well by this upbraiding to me the *bor-delloes*, as by other suspicious glancings in his book, he would seem privily to point me out to his readers, as one whose custom of life were not honest, but licentious, I shall entreat to be borne with, though I digress; and in a way not

sation which the pleasures of the theatre afforded him. Plays were *therefore* only criminal when they were acted by academics." From all which the reader is required to infer neither more nor less than that Milton was a contemptible hypocrite. But the case stands thus: when he descanted on the pleasures of the theatre "with great luxuriance," he was a youth, somewhere about eighteen: the present "Apology" was written when he was between thirty and forty; in the interval, *therefore*, time and opportunity enough had been afforded him to correct his boyish notions of the theatre, had they been wrong. Supposing, however, he had all his life entertained a partiality for the stage, did it necessarily follow from this that he must behold with "luxuriance," the ministers of Christ dishonouring their sacred calling by the personation of coarse and indecent characters? This is all he here blames, as Johnson might have discovered, had he read the passage with attention. Elsewhere, speaking of certain works, our critic says,—"It is easier to praise than to read them:" no doubt he found it so, and on the present occasion reversed the rule; for it is quite clear that his acquaintance with Milton's prose works was extremely slight. In a note signed R. printed in the margin of Johnson's "Life," it is remarked, that "by the mention of this name (*Trinculo*) he evidently refers to 'Albemazor,' acted at Cambridge in 1614." But is there not a *Trinculo* in "The Tempest?" The annotator proceeds:—" 'Ignoramus,' and other plays, were performed at the same time. The practice was then very frequent. The last dramatic performance at either university was the 'Grateful Fair,' written by Christopher Smart, and represented at Pembroke College, Cambridge, about 1747."—ED.

often trod, acquaint ye with the sum of my thoughts in this matter, through the course of my years and studies: although I am not ignorant how hazardous it will be to do this under the nose of the envious, as it were in skirmish to change the compact order, and instead of outward actions, to bring inmost thoughts into front. And I must tell ye, readers, that by this sort of men I have been already bitten at; yet shall they not for me know how slightly they are esteemed, unless they have so much learning as to read what in Greek ἀπειροκαλία* is, which, together with envy, is the common disease of those who censure books that are not for their reading. With me it fares now, as with him whose outward garment hath been injured and ill-bedighted; for having no other shift, what help but to turn the inside outwards, especially if the lining be of the same, or, as it is sometimes, much better? So if my name and outward demeanour be not evident enough to defend me, I must make trial if the discovery of my inmost thoughts can: wherein of two purposes, both honest and both sincere, the one perhaps I shall not miss; although I fail to gain belief with others, of being such as my perpetual thoughts shall here disclose me, I may yet not fail of success in persuading some to be such really themselves, as they cannot believe me to be more than what I feign.

I had my time, readers, as others have, who have good learning bestowed upon them, to be sent to those places where, the opinion was, it might be soonest attained; and as the manner is, was not unstudied in those authors which are most commended. Whereof some were grave orators and historians, whose matter methought I loved indeed, but as my age then was, so I understood them; others were the smooth elegiac poets,† whereof the schools are not scarce,

* Ἀπειροκαλία, is the conduct of one who is wanting in the knowledge of what is polite and becoming.—ED.

† Among the elegiac poets his favourite was Ovid, at which no one will wonder who is acquainted with all the merits of that various and pleasing writer. Sir Egerton Brydges agrees with Warton,—he generally agrees with him,—“*that it would have been more probable that he would have taken Lucretius and Virgil, as more congenial to him.*” *Life of Milton*, p. 29. These, indeed, are great poets, but not very likely to become the favourites of a youth of ardent temperament and genius. Besides, if he wanted a model for poetical epistles, it would have been strange to find him groping

whom both for the pleasing sound of their numerous writing, which in imitation I found most easy, and most agreeable to nature's part in me, and for their matter, which what it is, there be few who know not, I was so allured to read, that no recreation came to me better welcome. For that it was then those years with me which are excused, though they be least severe, I may be saved the labour to remember ye. Whence having observed them to account it the chief glory of their wit, in that they were ablest to judge, to praise, and by that could esteem themselves worthiest to love those high perfections, which under one or other name they took to celebrate; I thought with myself by every instinct and presage of nature, which is not wont to be false, that what emboldened them to this task, might with such diligence as they used embolden me; and that what judgment, wit, or elegance was my share, would herein best appear, and best value itself, by how much more wisely, and with more love of virtue I should choose (let rude ears be absent) the object of not unlike praises. For albeit these thoughts to some will seem virtuous and commendable, to others only pardonable, to a third sort perhaps idle; yet the mentioning of them now will end in serious.

Nor blame it, readers, in those years to propose to themselves such a reward, as the noblest dispositions above other things in this life have sometimes preferred: whereof not to be sensible when good and fair in one person meet, argues both a gross and shallow judgment, and withal an ungente and swainish breast. For by the firm settling of these persuasions, I became, to my best memory, so much a proficient, that if I found those authors anywhere speaking unworthy things of themselves, or unchaste of those names which before they had extolled; this effect it wrought with me, from that time forward their art I still applauded, but the men I deplored; and above them all, preferred the two famous renowners of Beatrice* and Laura, who never write but honour of them to whom they devote their verse, displaying sublime and pure thoughts, without transgression. And long it was not after, when I was confirmed in this

among the atoms of Epicurus, or the details of agriculture, for something to suit his purpose.—ED.

* Dante and Petrarch.

opinion, that he who would not be frustrate of his hope to write well hereafter in laudable things, ought himself to be a true poem; that is, a composition and pattern of the best and honourablest things; not presuming to sing high praises of heroic men, or famous cities, unless he have in himself the experience and the practice of all that which is praiseworthy. These reasonings, together with a certain niceness of nature, an honest haughtiness, and self-esteem either of what I was, or what I might be, (which let envy call pride,) and lastly that modesty, whereof, though not in the title-page, yet here I may be excused to make some beseeeming profession; all these uniting the supply of their natural aid together, kept me still above those low descents of mind, beneath which he must deject and plunge himself, that can agree to saleable and unlawful prostitutions.

Next, (for hear me out now, readers,) that I may tell ye whither my younger feet wandered; I betook me among those lofty fables and romances,* which recount in solemn cantos the deeds of knighthood founded by our victorious kings, and from hence had in renown over all Christendom. There I read it in the oath of every knight, that he should defend to the expense of his best blood, or of his life, if it so befell him, the honour and chastity of virgin or matron; from whence even then I learned what a noble virtue chastity sure must be, to the defence of which so many worthies, by such a dear adventure of themselves, had sworn. And if I

* It has sometimes been thought matter of wonder that, in spite of his high classical predilections, Milton should have delighted in the romances of chivalry. But he had a catholic taste, and loved excellence wherever it was to be found. Besides, those romances were still so much read in his age, that we find even Bunyan covertly alluding, in *The Pilgrim's Progress*, to circumstances which prove he was familiar with them. Every one, in fact, who possesses a spark of imagination, must find pleasure in the wild adventures they describe, and which, as far as they are natural, are in perfect harmony with the no less romantic enterprises of the ancients. To allude to a few examples only, what can be conceived more in the spirit of knight-errantry than the Argonautic expedition, the wanderings of Hercules and Bellerophon, the daring undertaking of those young men who penetrated into the heart of Africa, the voyage of Hanno, the travels of Euhemerus, or the fanatic expedition of Apollonius of Tyana to the country of the Gymnosophists? In the *Areopagitica*, where, with the skill of an orator, he is beating down Plato's arguments for a censorship, he mentions two of these romances,—the *Arcadia* and *Monte Mayor*,—which were, perhaps, among his favourites.—ED.

found in the story afterward, any of them, by word or deed, breaking that oath, I judged it the same fault of the poet, as that which is attributed to Homer, to have written indecent things of the gods.* Only this my mind gave me, that every free and gentle spirit, without that oath, ought to be born a knight, nor needed to expect the gilt spur, or the laying of a sword upon his shoulder to stir him up both by his counsel and his arms, to secure and protect the weakness of any attempted chastity. So that even these books, which to many others have been the fuel of wantonness and loose living, I cannot think how, unless by divine indulgence, proved to me so many incitements, as you have heard, to the love and steadfast observation of that virtue which abhors the society of bordelloes.

Thus, from the laureat fraternity of poets, riper years and the ceaseless round of study and reading led me to the shady spaces of philosophy; but chiefly to the divine volumes of Plato, and his equal Xenophon: where, if I should tell ye what I learnt of chastity and love,† I mean that which is truly

* He here alludes to a passage in the second book of Plato's Republic: (*t. vi. 69, et seqq. edit. Bekk.*) where the philosopher introduces Adeimantus animadverting with just severity on the absurdity and immorality sometimes found in the works of the poets, "who, though they praise virtue, represent it, nevertheless, as difficult and laborious, and much inferior to vice in administering delight. They agree also with the multitude in considering injustice more profitable than justice; and, while they despise the poor and uninfluential, whom, at the same time, perhaps, they admit to be superior in virtue, all their praise and admiration, both in public and private, are lavished on the rich and powerful. But most extraordinary of all are their discourses concerning virtue and the gods, who, according to them, frequently overwhelm the good with misfortune, and rain plenty and prosperity upon the impiously wicked." He then, in a very curious passage, too long to be here inserted, describes how the holy quacks of antiquity, true prototypes of the pope, sold indulgences to the wealthy, and undertook, for a consideration, to free the souls of their ancestors from purgatory, or to avenge them upon their enemies, whether good or bad, by purchasing or compelling the connivance of the gods, *ἐπαγωγαῖς τισὶ καὶ καταδέσμοις*, that is, "by certain allurements and magical charms." In these unworthy sentiments, Homer, he says, participated, representing the gods as diverted from their purpose by prayers and sacrifices.—ED.

† Milton, like every other great and noble mind, entertained the most elevated ideas of pure love. In the *Paradise Lost*, he thus, in a burst of enthusiasm, apostrophizes this holiest of all passions:—

"Hail, wedded love! mysterious law, true source
Of human offspring, sole propriety,

so, whose charming cup is only virtue, which she bears in her hand to those who are worthy ; (the rest are cheated with a thick intoxicating potion, which a certain sorceress, the abuser of love's name, carries about;) and how the first and chiefest office of love begins and ends in the soul, producing

In paradise of all things common else.

* * * * *

Far be it that I should write thee sin or blame,
Or think thee unbefitting holiest place,
Perpetual fountain of domestic sweets,
Whose bed is undefiled and chaste pronounced,
Present or past, as saints or patriarchs used.
Here Love his golden shafts employs, here lights
His constant lamp, and waves his purple wings,
Reigns here and revels."—*Book iv. v. 750, &c.*

Again:—

" Love refines

The thoughts, and heart enlarges, hath his seat
In reason, and is judicious, is the scale
By which to heavenly love thou mayst ascend."

Book viii. v. 589, &c.

Elsewhere he beautifully denominates smiles, " the food of love :"

" Yet not so strictly hath our Lord imposed
Labour, as to debar us when we need
Refreshment, whether food, or talk between,
Food of the mind, or this sweet intercourse
Of looks and smiles, for smiles from reason flow,
To brute denied, and are of love the food,
Love, not the lowest end of human life."

Book ix. v. 235, &c.

Plato, who, it will readily be imagined, was a favourite with Milton, as he never fails to be with all who possess or can appreciate genius, has, in the *Phædrus* and *Symposion*, delivered in a highly poetical and beautiful manner, his ideas on the nature of love ; rising from the reprehension of that which is most vicious, to the loftiest and purest yearning of soul towards soul. " There is no one so base," says he, " as not to be inspired by love with a divine ardour for virtue, and rendered capable of contending in magnanimity with the noblest natures." To the question,—“ What is love ?” put by Socrates, Diotima, priestess of Venus, replies,—“ Δαίμων μέγας ὃ Σώκρατες ;—“ A mighty spirit, Socrates, which, like other dæmons, is half human, half divine ; and its power is that of an interpreter and mediator between heaven and earth, conveying aloft the vows and prayers of mankind, and revealing to mortals the commands and responses of the gods. He stands in the midst between God and man, and fills and binds together the several parts of the universe. All religious institutions proceed from him. He is the originator of sacrifices, rites, hymns, prophecy. The divine and human natures meet only in him ; he is the channel through which, waking or sleeping, men hold communication with heaven ; and

those happy twins of her divine generation, knowledge and virtue. With such abstracted sublimities as these, it might be worth your listening, readers, as I may one day hope to have ye in a still time, when there shall be no chiding; not in these noises, the adversary, as ye know, barking at the door, or searching for me at the bordelloes, where it may be

while all others are esteemed mercenary and vulgar, he who exercises any of the ministries taught by love is regarded as the possessor of wisdom." But, to catch the spirit of Plato's doctrine, the whole dialogue must be read: (*edit. Bekk. t. iv. p. 369—469,*) and read, moreover, with the same feeling in which it was written. Among modern writers we know of none who have spoken of love more eloquently or philosophically than Baxter and Jeremy Taylor. "Therefore," exclaims the former, "He that hath made love the great command, doth tell us that love is the great conception of his own essence, the spring of that command; and that this commanded imperfect love, doth tend to perfect heavenly love, even to our communion with essential infinite love. * * Every place that I have lived in was a place of divine love, which there set up its obliging monuments. Every year and hour of my life hath been a time of love. Every friend, and every neighbour, yea, every enemy, have been the messengers and instruments of love."—*Dying Thoughts*, p. 279, 280.—"Love," says Jeremy Taylor, "is infinitely removed from all possibility of rudeness; it is a thing pure as light, sacred as a temple, lasting as the world. 'The love that can cease was never true;' it is *ὁμιλία*, so Moses called it; it is *ἐννοια*, so St. Paul; it is *φιλότης*, so Homer; it is *φιλοφροσύνη*, so Plutarch: that is, it contains in it all sweetness and all society, and felicity, and all prudence, and all wisdom. For there is nothing can please a man without love; and if a man be weary of the wise discourses of the apostles, and of the innocency of an even and private fortune, or hates peace or a fruitful year, he hath reaped thorns and thistles from the choicest flowers of paradise; 'for nothing can sweeten felicity itself but love:' but when a man dwells in love, then the breasts of his wife are pleasant as the droppings on the hill of Hermon, her eyes are fair as the light of heaven, she is a fountain sealed, and he can quench his thirst, and ease his cares, and lay his sorrows down on her lap, and can retire home to his sanctuary and refectory, and his gardens of sweetness and chaste refreshments. No man can tell but he that loves his children, how many delicious accents make a man's heart dance in the pretty conversation of those dear pledges; their childishness, their stammering, their little angers, their innocence, their imperfections, their necessities, are so many little emanations of joy and comfort to him that delights in their persons and society: but he that loves not his wife and children, feeds a lioness at home, and broods a nest of sorrows; and blessing itself cannot make him happy. So that all the commandments of God enjoining a man to love his wife, are nothing but so many necessities and capacities of joy. 'She that is loved is safe; and he that loves is joyful.' Love is a union of all things excellent; it contains in it proportion and satisfaction, and rest and confidence; and I wish that this were so much proceeded in, that the heathens themselves could not go beyond us in this virtue, and its proper and appendant happiness."—*The Marriage Ring: Sacred Classics*, vol. vii. p. 179—181. *Select Sermons*.—ED.

has lost himself, and raps up without pity the sage and rheumatic old prelates, with all her young Corinthian laity, to inquire for such a one.

Last of all, not in time, but as perfection is last, that care was ever had of me, with my earliest capacity, not to be negligently trained in the precepts of the Christian religion : * this that I have hitherto related, hath been to shew, that though Christianity had been but slightly taught me, yet a certain reservedness of natural disposition, and moral discipline, learnt out of the noblest philosophy, was enough to keep me in disdain of far less incontinences than this of the bordello. But having had the doctrine of holy scripture unfolding those chaste and high mysteries, with timeliest care infused, that “the body is for the Lord, and the Lord for the body ;” thus also I argued to myself, that if unchastity in a woman, whom St. Paul terms the glory of man, be such a scandal and dishonour, then certainly in a man, who is both the image and glory of God, it must, though commonly not so thought, be much more deflouring and dishonourable ; in that he sins both against his own body, which is the perfecter sex, and his own glory, which is in the woman ; and, that which is worst, against the image and glory of God, which is in himself. Nor did I slumber over that place expressing such high rewards of ever accompanying the Lamb, with those celestial songs to others inapprehensible, but not to those who were not defiled with women, which doubtless means fornication ; for marriage must not be called a defilement.

Thus large I have purposely been, that if I have been justly taxed with this crime, it may come upon me, after all this my confession, with a tenfold shame : but if I have hitherto deserved no such opprobrious word, or suspicion, I may hereby engage myself now openly to the faithful observation of what I have professed. I go on to shew you the unbridled impudence of this loose railer, who, having once begun his race, regards not how far he flies out beyond all

* All Milton's biographers speak of the religious education he received. “It was at this early period of his life, as we may confidently conjecture, that he imbibed that spirit of devotion which actuated his bosom to his latest moment upon earth : and we need not extend our search beyond the limits of his own house for the fountain from which the living influence was derived.”—*Symmons' Life of Milton*, 2nd edit. p. 53.—ED.

truth and shame; who from the single notice of the Animadversions, as he protests, will undertake to tell ye the very clothes I wear, though he be much mistaken in my wardrobe: and like a son of Belial, without the hire of Jezebel, charges me “of blaspheming God and the king,” as ordinarily as he imagines “me to drink sack * and swear,” merely because this was a shred in his common-place book, and seemed to come off roundly, as if he were some empiric of false accusations, to try his poisons upon me, whether they would work or not. Whom what should I endeavour to refute more, whenas that book, which is his only testimony, returns the lie upon him; not giving him the least hint of the author to be either a swearer or a sack-drinker. And for the readers, if they can believe me, principally for those reasons which I have alleged, to be of life and purpose neither dishonest nor unchaste, they will be easily induced to think me sober both of wine and of word; but if I have been already successful in persuading them, all that I can further say will be but vain; and it will be better thrift to save two tedious labours, mine of excusing, and theirs of needless hearing.

Proceeding further, I am met with a whole ging of words and phrases not mine, for he hath maimed them, and, like a sly depraver, mangled them in this his wicked limbo, worse than the ghost of Deiphobus appeared to his friend Æneas.† I scarce know them; and he that would, let him repair to the place in that book where I set them: for certainly this tormentor of semicolons is as good at dismembering and slitting sentences, as his grave fathers the prelates have been at stigmatizing and slitting noses.‡ By such handicraft as this what might he not traduce? Only that odour, which being his own must needs offend his sense of

* Young Hall, who was probably better read in Shakespeare than in the Bible, was perhaps thinking of Falstaff, when he spoke of drinking sack and swearing. Like Aristophanes, he seems to have scrupled nothing as to what he threw at his adversary, so he thought it might stick. Truth and falsehood were all one to this “generous youth,” as Dr. Symmons calls him.

† “Atque hic Priamiden laniatum corpore toto
Deiphobum vidit, lacerum crudeliter ora,
Ora manusque ambas, populataque tempora raptis
Auribus, et truncas inhonesto vulnere naris.”

Æneid. vi. 494, *seqq.*—ED

‡ Alluding to their cruel persecutions of the Puritans.—ED.

smelling, since he will needs bestow his foot among us, and not allow us to think he wears a sock, I shall endeavour it may be offenceless to other men's ears. The Remonstrant having to do with grave and reverend men his adversaries, thought it became him to tell them in scorn, that "the bishop's foot had been in their book and confuted it;" which when I saw him arrogate to have done that with his heels that surpassed the best consideration of his head, to spurn a confutation among respected men, I questioned not the lawfulness of moving his jollity to bethink him, what odour a sock would have in such painful business. And this may have chanced to touch him more nearly than I was aware, for indeed a bishop's foot that hath all his toes maugre the gout, and a linen sock over it, is the aptest emblem of the prelate himself; who being a pluralist, may under one surplice, which is also linen, hide four benefices, besides the metropolian toe, and sends a fouler stench to heaven than that which this young queasiness retches at. And this is the immediate reason here why our enraged confuter, that he may be as perfect a hypocrite as Caiaphas, ere he be a high-priest, cries out, "Horrid blasphemy!" and, like a recreant Jew, calls for stones. I beseech ye, friends, ere the brickbats fly, resolve me and yourselves, is it blasphemy, or any whit disagreeing from Christian meekness, whenas Christ himself, speaking of unsavoury traditions, scruples not to name the dunghill and the jakes, for me to answer a slovenly wincer of a confutation, that if he would needs put his foot to such a sweaty service, the odour of his sock was like to be neither musk nor benjamin? Thus did that foolish monk in a barbarous declamation accuse Petrarch of blasphemy for dispraising the French wines.

But this which follows is plain bedlam stuff; this is the demoniac legion indeed, which the Remonstrant feared had been against him, and now he may see, is for him. "You that love Christ," saith he, "and know this miscreant wretch, stone him to death, lest you smart for his impunity."* What thinks the Remonstrant? does he like

* Though wanting the power to persecute, Milton's adversaries, stung by his sarcastic eloquence, would gladly have employed against him the arguments of the Inquisition. This is seldom the feeling of persons who know themselves to be triumphant in controversy. Yet Mr. Mitford observes that

that such words as these should come out of his shop, out of his *Trojan horse*? to give the watch-word like a Guisian of Paris to a mutiny or massacre; to proclaim a crusade against his fellow-christian now in this troublous and divided time of the kingdom? If he do, I shall say that to be the Remonstrant, is no better than to be a Jesuit; and that if he and his accomplices could do as the rebels have done in Ireland to the protestants, they would do in England the same to them that would no prelates. For a more seditious and butcherly speech no cell of Loyola could have belched against one who in all his writing spake not, that any man's skin should be rased.

And yet this cursing Shimei, a hurler of stones, as well as a railer, wants not the face instantly to make as though he "despaired of victory, unless a modest defence would get it him." Did I err at all, readers, to foretell ye, when first I met with his title, that the epithet of modest there was a certain red portending sign, that he meant ere long to be most tempestuously bold and shameless? Nevertheless, he dares not say but there may be hid in his nature as much venomous atheism* and profanation, as he thinks hath broke out at his adversary's lips; but he hath not "the sore running upon him," as he would intimate I have. Now trust me not, readers, if I be not already weary of pluming and footing this sea-gull, so open he lies to strokes, and never offers at another, but brings home the dorre himself. For if the sore be running upon me, in all judgment I have escaped the disease; but he who hath as much hid in him, as he hath voluntarily

"the Puritans were totally unable to compete with such men as Usher, Hall, Bramhall, and others of the established religion, in theological learning, and knowledge of ecclesiastical history." *Life of Milton*, p. xxxi. It seems very strange, if this was the case, that Bishop Hall should have suffered his son, whom, according to Milton, (p. 126,) he assisted in the composition of his work, to incite all good Christians to stone his adversary. Men seldom think of stoning till all other arguments have failed them. Salmasius, not more able than Bishop Hall's son to contend with Milton, thought the shortest mode of confutation would be to roll him in pitch, and set fire to him; or else to torture him to death with boiling oil:—"Pro cæteris autem tuis factis dictisque dignum dicam videri, qui pice ardenti, vel oleo fervente perfundaris, usque dum animam effles nocentem et carnifici jam pridem debitum." This was published after the Restoration, and with great propriety dedicated to Charles II.—ED.

* It has always been customary, as Locke observes, for men who are vanquished in argument to accuse their opponents of atheism.—ED.

confessed, and cannot expel it, because he is dull, (for venomous atheism were no treasure to be kept within him else,) let him take the part he hath chosen, which must needs follow, to swell and burst with his own inward venom.

But mark, readers, there is a kind of justice observed among them that do evil; but this man loves injustice in the very order of his malice. For having all this while abused the good name of his adversary with all manner of licence in revenge of his Remonstrant, if they be not both one person, or as I am told, father and son, yet after all this he calls for satisfaction, whenas he himself hath already taken the utmost farthing. "Violence hath been done," says he, "to the person of a holy and religious prelate." To which, something in effect to what St. Paul answered of Ananias, I answer, "I wist not, brethren, that he was a holy and religious prelate;" for evil is written of those who would be prelates. And finding him thus in disguise without his superscription or phylactery either of holy or prelate, it were no sin to serve him as Longchamp bishop of Ely* was served in his disguise

* He here alludes to a curious adventure, slightly mentioned by Smectymnus, p. 88, and related at length by Holinshed. This proud prelate, who, on the departure of Richard the First for the Holy Land, was entrusted, as Lord Chancellor of England, with great authority in the government of the kingdom, conducted himself in a haughty tyrannical manner, riding about attended by a body of a thousand horse, lodging forcibly in the abbeys and other places, and committing other acts of oppression, which at length terminated in a civil war. Unable to meet his enemies in the field, Longchamp shut himself up in the Tower, from whence, after a long siege, he was compelled to effect his escape. "This done," says the chronicler, "he hasted to Canterbury, where he promised to receive the cross of a pilgrim to go into the Holy Land, and to render up the cross of his legateship, which he had usurped a year and a half after the death of Pope Clement, to the prejudice of the church of Rome, and to the detriment and great hinderance of the English church. For there was not any church within the realm, which had not been put to fine and ransom by that cross, nor any ecclesiastical person went free, but the print of the cross appeared in him and his purse. From Canterbury he got him to Dover to his brother-in-law, and finally seeking means to pass over into France, and doubting to be discovered, he apparelled himself in woman's raiment; and got a web of cloth on his arm, as though he had been some housewifely woman of the country: but by the untowardly folding and uncunning handling of his cloth, (or rather by a lewd fisherman that took him for a harlot,) he was suspected and searched so narrowly, that he was discovered to be a man, and at length known, attached, and committed to prison, after he had been reproachfully handled by them that found him, and by the wives of the town, in such unseemly apparel." *Chronicles of England*, &c., vol. ii. p. 228. edit. of 1807. — ED.

at Dover: he hath begun the measure nameless, and when he pleases we may all appear as we are. And let him be then what he will, he shall be to me so as I find him principled. For neither must prelate or archprelate hope to exempt himself from being reckoned as one of the vulgar, which is for him only to hope whom true wisdom and the contempt of vulgar opinions exempts, it being taught us in the Psalms, that he who is in honour and understandeth not, is as the beasts that perish.

And now first "the manner of handling that cause," which I undertook, he thinks is suspicious, as if the wisest and the best words were not ever to some or other suspicious. But where is the offence, the disagreement from Christian meekness, or the precept of Solomon in answering folly? When the Remonstrant talks of froth and scum, I tell him there is none, and bid him spare his ladle: when he brings in the mess with keal, beef, and brewess, what stomach in England could forbear to call for flanks and briskets? * Capon and white broth having been likely sometimes in the same room with Christ and his apostles, why does it trouble him, that it should be now in the same leaf, especially where the discourse is not continued, but interrupt? And let him tell me, is he wont to say grace, doth he not then name holiest names over the steam of costliest superfluities? Does he judge it foolish or dishonest, to write that among religious things, which, when he talks of religious things, he can devoutly chew? Is he afraid to name Christ where those things are written in the same leaf, whom he fears not to name while the same things are in his mouth? Doth not Christ himself teach the highest things by the similitude of old bottles and patched clothes? Doth he not illustrate best things by things most evil? his own coming to be as a thief in the night, and the righteous man's

* In the Animadversions there occurs a curious passage which our historical gastronomers would appear to have overlooked. "Nothing will cure this man's understanding but some familiar and kitchen physic, which, with pardon, must for plainness' sake be administered to him. Call hither your cook. The order of breakfast, dinner, and supper, answer me, is it set or not?—Set. Is a man therefore bound in the morning to poached eggs and vinegar, or at noon to brawn or beef, or at night to fresh salmon, and French kickshose? (quelque chose.) May he not make his meals in order, though he be not bound to this or that viand? Doubtless the neat-fingered *artist* will answer yes, and help us out of this great controversy without more trouble."—ED.

wisdom to that of an unjust steward? He might therefore have done better to have kept in his canting beggars, and heathen altar, to sacrifice his threadbare criticism of Bomo-lochus to an unseasonable goddess fit for him called Importunity, and have reserved his Greek derivation till he lecture to his freshmen, for here his itching pedantry is but flouted.

But to the end that nothing may be omitted, which may farther satisfy any conscionable man, who, notwithstanding what I could explain before the *Animadversions*, remains yet unsatisfied concerning that way of writing which I there defended, but this confuter, whom it pinches, utterly disapproves; I shall assay once again, and perhaps with more success. If therefore the question were in oratory, whether a vehement vein throwing out indignation or scorn upon an object that merits it, were among the aptest *ideas** of speech to be allowed, it were my work, and that an easy one, to make it clear both by the rules of best rhetoricians, and the famous examples of the Greek and Roman orations. But since the religion of it is disputed, and not the art, I shall make use only of such reasons and authorities as religion cannot except against. It will be harder to gainsay, than for me to evince, that in the teaching of men diversely tempered, different ways are to be tried. The Baptist, we know, was a strict man, remarkable for austerity and set order of life. Our Saviour, who had all gifts in him, was Lord to express his indoctrinating power in what sort him best seemed; sometimes by a mild and familiar converse; sometimes with plain and impartial home-speaking, regardless of those whom the auditors might think he should have had in more respect; otherwhile, with bitter and ireful rebukes, if not teaching, yet leaving excuseless those his wilful impugners.

What was all in him, was divided among many others the teachers of his church; † some to be severe and ever of

* The word *ἰδέα*, is here used according to its primitive signification, for "form," and not in the philosophical sense in which it was afterwards employed by Locke.—ED.

† In no treatise that we have seen of pulpit oratory is there anything for power and truth comparable to this. The personification of zeal approaches, in poetical daring, whatever is boldest and most elevated in "*Paradise Lost*;" and the graphic description of the many various styles of preaching, originating in the personal character and physical organization of the ministers,

a sad gravity, that they may win such, and check sometimes those who be of nature over-confident and jocund; others were sent more cheerful, free, and still as it were at large. in the midst of an untrespassing honesty; that they who are so tempered, may have by whom they might be drawn to salvation, and they who are too scrupulous, and dejected of spirit, might be often strengthened with wise consolations and revivings: no man being forced wholly to dissolve that groundwork of nature which God created in him, the sanguine to empty out all his sociable liveliness, the choleric to expel quite the unsinning predominance of his anger; but that each radical humour and passion, wrought upon and corrected as it ought, might be made the proper mould and foundation of every man's peculiar gifts and virtues. Some also were indued with a staid moderation and soundness of argument, to teach and convince the rational and sober-minded; yet not therefore that to be thought the only expedient course of teaching, for in times of opposition, when either against new heresies arising, or old corruptions to be reformed, this cool unpassionate mildness of positive wisdom is not enough to damp and astonish the proud resistance of carnal and false doctors, then (that I may have leave to soar awhile as the poets use) Zeal, whose substance is ethereal, arming in complete diamond, ascends his fiery chariot, drawn with two blazing meteors, figured like beasts, but of a higher breed than any the zodiac yields, resembling two of those four which Ezekiel and St. John saw; the one visaged like a lion, to express power, high authority, and indignation; the other of countenance like a man, to cast derision and scorn upon perverse and fraudulent seducers: with these the invincible warrior, Zeal, shaking loosely the slack reins, drives over the heads of scarlet prelates, and such as are insolent to maintain traditions, bruising their stiff necks under his flaming wheels.

Thus did the true prophets of old combat with the false: thus Christ himself, the fountain of meekness, found bespeaks a skill and an acuteness of discrimination worthy of Aristotle himself. His conception of the manner of Luther, which perfectly agrees with what Bossuet, in his "*Histoire des Variations*," relates of the fiery eloquence of that great reformer, differs very little from the idea which a just critic must form of his own style; and, indeed, he appears to have felt the resemblance.—ED.

acrimony enough to be still galling and vexing the prelatical pharisees. But ye will say, these had immediate warrant from God to be thus bitter; and I say, so much the plainer is it proved, that there may be a sanctified bitterness against the enemies of truth. Yet that ye may not think inspiration only the warrant thereof, but that it is as any other virtue, of moral and general observation, the example of Luther may stand for all, whom God made choice of before others to be of highest eminence and power in reforming the church; who, not of revelation, but of judgment, writ so vehemently against the chief defenders of old untruths in the Romish church, that his own friends and favourers were many times offended with the fierceness of his spirit; yet he being cited before Charles the Fifth to answer for his books, and having divided them into three sorts, whereof one was of those which he had sharply written, refused, though upon deliberation given him, to retract or unsay any word therein, as we may read in Sleidan. Yea, he defends his eagerness, as being "of an ardent spirit, and one who could not write a dull style:" and affirmed, "he thought it God's will, to have the inventions of men thus laid open, seeing that matters quietly handled were quickly forgot."

And herewithal how useful and available God hath made his tart rhetoric in the church's cause, he often found by his own experience. For when he betook himself to lenity and moderation, as they call it, he reaped nothing but contempt both from Cajetan and Erasmus, from Cocleus, from Ecchius, and others; insomuch that blaming his friends, who had so counselled him, he resolved never to run into the like error. If at other times he seem to excuse his vehemence, as more than what was meet, I have not examined through his works, to know how far he gave way to his own fervent mind; it shall suffice me to look to mine own. And this I shall easily aver, though it may seem a hard saying, that the Spirit of God, who is purity itself, when he would reprove any fault severely, or but relate things done or said with indignation by others, abstains not from some words not civil at other times to be spoken. Omitting that place in Numbers at the killing of Zimri and Cosbi, done by Phineas in the height of zeal, related, as the rabbins expound, not without an obscene word; we may find in Deuteronomy and three of the prophets, where

God, denouncing bitterly the punishments of idolaters, tells them in a term immodest to be uttered in cool blood, that their wives shall be defiled openly.

But these, they will say, were honest words in that age when they were spoken. Which is more than any rabbin can prove; and certainly had God been so minded, he could have picked such words as should never have come into abuse. What will they say to this? David going against Nabal, in the very same breath when he had just before named the name of God, he vows not "to leave any alive of Nabal's house that pisseth against the wall." But this was unadvisedly spoken, you will answer, and set down to aggravate his infirmity.* Turn then to the First of Kings, where God himself uses the phrase, "I will cut off from Jeroboam him that pisseth against the wall;" which had it been an unseemly speech in the heat of an earnest expression, then we must conclude that Jonathan or Onkelos the targumists were of cleaner language than he that made the tongue; for they render it as briefly, "I will cut off all who are at years of discretion," that is to say, so much discretion as to hide nakedness. Whereas God, who is the author both of purity and eloquence, chose this phrase as fittest in that vehement character wherein he spake. Otherwise that plain word might have easily been forborne: which the mazureths and rabbinical scholiasts, not well attending, have often used to blur the margin with Keri instead of Ketiv, and gave us this insulse rule out of their Talmud, "That all words which in the law are written obscenely, must be changed to more civil words:" fools, who would teach men to read more decently than God thought good to write. And thus I take it to be manifest, that indignation against men and their actions notoriously bad hath leave and authority oftentimes to utter such words and phrases, as in common talk were not so mannerly to use. That ye may know, not only as the historian speaks, "that all those things for which men plough, build, or sail, obey virtue," but that all words, and whatsoever may be spoken, shall at some time in an unwonted manner wait upon her purposes.

Now that the confutant may also know as he desires, what force of teaching there is sometimes in laughter, I shall re-

* This introduction of objector and respondent, arguing the matter dialectically, shows with what mastery he managed every artifice of style.—ED.

turn him in short, that laughter, being one way of answering “a fool according to his folly,” teaches two sorts of persons: first, the fool himself, “not to be wise in his own conceit,” as Solomon affirms; which is certainly a great document to make an unwise man know himself. Next, it teacheth the hearers, inasmuch as scorn is one of those punishments which belong to men carnally wise, which is oft in scripture declared; for when such are punished, “the simple are thereby made wise,” if Solomon’s rule be true. And I would ask, to what end Eliah mocked the false prophets? was it to show his wit, or to fulfil his humour? Doubtless we cannot imagine that great servant of God had any other end, in all which he there did, but to teach and instruct the poor misled people. And we may frequently read, that many of the martyrs in the midst of their troubles were not sparing to deride and scoff their superstitious persecutors. Now may the confutant advise again with Sir Francis Bacon, whether Eliah and the martyrs did well to turn religion into a comedy or satire; “to rip up the wounds of idolatry and superstition with a laughing countenance:” so that for pious gravity the author here is matched and overmatched, and for wit and morality in one that follows:

“—— laughing to teach the truth
What hinders? as some teachers give to boys
Junkets and knacks, that they may learn apace.”

Thus Flaccus in his first satire, and his tenth:

“—— Jestings decides great things
Stronglier and better oft than earnest can.”

I could urge the same out of Cicero and Seneca, but he may content him with this. And henceforward, if he can learn, may know as well what are the bounds and objects of laughter and vehement reproof, as he hath known hitherto how to deserve them both. But lest some may haply think, or thus expostulate with me after this debatement, who made you the busy almoner to deal about this dole of laughter and reprehension, which no man thanks your bounty for? To the urbanity of that man I should answer much after this sort: that I, friend objector, having read of heathen philosophers, some to have taught, that whosoever would but use his ear to listen, might hear the voice of his guiding genius ever before him, calling, and as it were pointing to that way which is his part to follow; others, as the stoics, to account

reason, which they call the Hegemonicon,* to be the common Mercury conducting without error those that give themselves obediently to be led accordingly. Having read this, I could not esteem so poorly of the faith which I profess, that God had left nothing to those who had forsaken all other doctrines for his, to be an inward witness and warrant of what they have to do, as that they should need to measure themselves by other men's measures, how to give scope or limit to their proper actions; for that were to make us the most at a stand, the most uncertain and accidental wanderers in our doings, of all religions in the world. So that the question ere while moved, who is he that spends thus the benevolence of laughter and reproof so liberally upon such men as the prelates, may return with a more just demand, who he is not of place and knowledge never so mean, under whose contempt and jerk these men are not deservedly fallen? Neither can religion receive any wound by disgrace thrown upon the prelates, since religion and they surely were never in such amity. They rather are the men who have wounded religion, and their stripes must heal her. I might also tell them what Electra in Sophocles, a wise virgin, answered her wicked mother, who thought herself too violently reprov'd by her the daughter:

“ ’Tis you that say it, not I; you do the deeds,
And your ungodly deeds finds me the words.”

If therefore the Remonstrant complain of libels, it is because he feels them to be right aimed. For I ask again, as before in the Animadversions, how long is it since he hath disrelished libels? We never heard the least mutter of his voice against them while they flew abroad without control or check, defaming the Scots and Puritans.† And

* What Milton here intends may be learned from a passage of Nemesius *De Animâ.* “Zeno Stoicus, inquit, octonarum partium animam esse censet, partiens eam in principem facultatem,—τὸ ἡγεμονικὸν,—in quinque sensus, et vocis mittendæ, procreandique vim. Panætius philosophus deinde vocis facultatem, motionis ejus quâ per se animalia cidentur, partem esse vult: et quidem rectissimè. Procreatricem verò, non animæ, sed naturæ partem.” “Duas e ergo docto tollit, sex relinquit;” says Lipsius. *Physiol. Stoic.* l. iii. Diss. xvii. Opera, t. iv. p. 1002, Stobæus observes to the same purpose: τὸ ἡγεμονικὸν ἄρχοντος χώραν ἔχειν. τὰ δὲ ἄλλα ἐοικὼς ἐν ὑπηρέτου τάξει ἀπεδίδωσαν.—ED.

† The libels against the Puritans previous to the Great Revolution were milk and honey compared with those published after the Restoration.

yet he can remember of none but Lysimachus Nicanor, and "that he misliked and censured." No more but of one can the Remonstrant remember? What if I put him in mind of one more? What if of one more whereof the Remonstrant in many likelihoods may be thought the author? Did he never see a pamphlet intituled after his own fashion, "A Survey of that foolish, seditious, scandalous, prophane Libel, the Protestation protested?" The child doth not more expressly refigure the visage of his father, than that book resembles the style of the Remonstrant, in those idioms of speech, wherein he seems most to delight: and in the seventeenth page three lines together are taken out of the Remonstrance word for word, not as a citation, but as an author borrows from himself. Whoever it be, he may as justly be said to have libelled, as he against whom he writes: there ye shall find another man than is here made show of, there he bites as fast as this whines. "Vinegar in the ink," is there "the antidote of vipers." Laughing in a religious controversy is there "a thrifty physic to expel his melancholy."

In the meantime the testimony of Sir Francis Bacon was not misalleged, complaining that libels on the bishops' part were uttered openly; and if he hoped the prelates had no intelligence with the libellers, he delivers it but as his favourable opinion. But had he contradicted himself, how could I assoil him here, more than a little before, where I know not how, by entangling himself, he leaves an aspersion upon Job, which by any else I never heard laid to his charge? For having affirmed that "there is no greater confusion than the confounding of jest and earnest," presently he brings the example of Job, "glancing at conceits of mirth, when he sat among the people with the gravity of a judge upon him." If jest and earnest be such a confusion, then were the people much wiser than Job, for "he smiled, and they believed him not." To defend libels, which is that whereof I am next accused, was far from my purpose. I had not so little share in good name, as to give another that advantage against myself. The sum of what I said was, that

Among these Butler's ingenious poem must be reckoned; and the fanatical notes of Dr. Grey contain the cream of innumerable other libels. Scarcely is the character of those religious people yet understood. Sir Walter Scott, in spite of his hostility, has still been instrumental in directing the attention of the public to their history.—ED.

a more free permission of writing at some times might be profitable, in such a question especially wherein the magistrates are not fully resolved; and both sides have equal liberty to write, as now they have. Not as when the prelates bore sway, in whose time the books of some men were confuted, when they who should have answered were in close prison, denied the use of pen or paper.* And the divine right of episcopacy was then valiantly asserted, when he who would have been respondent must have bethought himself withal how he could refute the Clink or the Gatehouse.† If now therefore they be pursued with bad words, who persecuted others with bad deeds, it is a way to lessen tumult rather than to increase it; whenas anger thus freely vented spends itself ere it break out into action, though Machiavel, whom he cites, or any other Machiavelian priest, think the contrary.

Now, readers, I bring ye to his third section; wherein very cautiously and no more than needs, lest I should take him for some chaplain at hand, some squire of the body to his prelate, one that serves not at the altar only, but at the court cupboard, he will bestow on us a pretty model of himself; and sobs me out half-a-dozen phthisical mottoes, wherever he had them, hopping short in the measure of convulsion-fits; in which labour the agony of his wit having escaped narrowly, instead of well-sized periods, he greets us with a quantity of thumb-ring posies. "He has a fortune therefore good, because he is content with it." This is a piece of sapience not worth the brain of a fruit trencher; as if content were the measure of what is good or bad in the gift of fortune: for by this rule a bad man may have a good fortune, because he may be oftentimes content with it for many reasons which have no affinity with virtue, as love of ease, want of spirit,‡ to use more, and the like. "And therefore

* Hume, no friend to the Puritans, thus explains the origin of this method of confuting: "The same principles of priestly government continuing, after Christianity became the established religion, they have engendered a spirit of persecution, which has ever since been the poison of human society, and the source of the most inveterate factions in every government."—*Essay on Parties in General*, 4to. p. 40. Even Stillingfleet, when worsted in argument by Locke, seemed to regret that recourse could not be had to physical syllogisms.—ED.

† The Newgate and Coldbath Fields of those days.—ED.

‡ This is agreeable to what Aristotle, in his *Ethics*, observes of the difference between the magnanimous and little-minded man; the latter of

content," he says, "because it neither goes before, nor comes behind his merit." Belike then if his fortune should go before his merit, he would not be content, but resign, if we believe him; which I do the less, because he implies, that if it came behind his merit, he would be content as little. Whereas if a wise man's content should depend upon such a therefore, because his fortune came not behind his merit, how many wise men could have content in this world?

In his next pithy symbol I dare not board him, for he passes all the seven wise masters of Greece, attributing to himself that which, on my life, Solomon durst not: "to have affections so equally tempered, that they neither too hastily adhere to the truth before it be fully examined, nor too lazily afterward:" which unless he only were exempted out of the corrupt mass of Adam, born without sin original, and living without actual, is impossible. Had Solomon, (for it behoves me to instance in the wisest, dealing with such a transcendent sage as this,) had Solomon affections so equally tempered, as "not adhering too lazily to the truth," when God warned him of his halting in idolatry? do we read that he repented hastily? did not his affections lead him hastily from an examined truth, how much more would they lead him slowly to it? Yet this man, beyond a stoic apathy, sees truth as in a rapture, and cleaves to it; not as through the dim glass of his affections, which, in this frail mansion of flesh, are ever unequally tempered, pushing forward to error, and keeping back from truth oftentimes the best of men. But how far this boaster is from knowing himself, let his preface speak. Something I thought it was that made him so quick-sighted to gather such strange things out of the *Animadversions*, whereof the least conception could not be drawn from thence, of "suburb-sinks," sometimes "out of wit and clothes," sometimes "in new serge, drinking sack, and swearing;" now I know it was this equal temper of his affections, that gave him to see clearer than any fennel-rubbed serpent.*

whom, ne says, underrates his own merits; while "the magnanimous man estimates himself at the highest rate, yet no higher than he ought; and, conscious of his inward worth, thinks himself entitled to whatever is most precious, to what the most exalted of men claim as the highest of all rewards."—1. iv. c. 9, of the elegant translation of Dr. Gillies.—ED.

* It is one of the artifices of Plato's style to make use, in illustration, of the traditions, poetical legends, and vulgar errors of his country; and here

Lastly, he has resolved "that neither person nor cause shall improper him." I may mistake his meaning, for the word ye hear is "improper." But whether if not a person, yet a good parsonage or impropriation bought out for him, would not "improper" him, because there may be a quirk in the word, I leave it for a canonist to resolve.

And thus ends this section or rather dissection, o. himself, short ye will say both in breadth and extent, as in our own praises it ought to be, unless wherein a good name hath been wrongfully attained. Right; but if ye look at what he ascribes to himself, "that temper of his affections," which cannot anywhere be but in Paradise, all the judicious panegyrics in any language extant are not half so prolix. And that well appears in his next removal. For what with putting his fancy to the tiptoe in this description of himself, and what with adventuring presently to stand upon his own legs without the crutches of his margin, which is the sluice most commonly that feeds the drought of his text, he comes so lazily on in a simile, with his "armful of weeds," and demeans himself in the dull expression so like a dough-kneaded thing, that he has not spirit enough left him so far to look to his syntax, as to avoid nonsense. For it must be understood there that the stranger, and not he who brings the bundle, would be deceived in censuring the field, which this hipshot grammarian cannot set into right frame of construction, neither here in the similitude, nor in the following reddition thereof; which being to this purpose, that "the faults of the best picked out, and presented in gross, seem monstrous; this," saith he, "you have done, in pinning on his sleeve the faults of others;" as if to pick out his own faults, and to pin the faults of others upon him, were to do the same thing.

To answer therefore how I have culled out the evil actions of the Remonstrant from his virtues, I am acquitted by the dexterity and conveyance of his nonsense, losing that for which he brought his parable. But what of other men's faults I have pinned upon his sleeve, let him show. For whether he were the man who termed the martyrs "Foxian

we find Milton acting on the same principle, with the design of recommending his works to the people, who love to find in superior men traces of their own ideas.—ED.

confessors," it matters not; he that shall step up before others to defend a church government, which wants almost no circumstance, but only a name, to be a plain popedom, a government which changes the fatherly and ever-teaching discipline of Christ into that lordly and uninstrucing jurisdiction, which properly makes the pope Antichrist, makes himself an accessory to all the evil committed by those who are armed to do mischief by that undue government; which they, by their wicked deeds, do, with a kind of passive and unwitting obedience to God, destroy; but he, by plausible words and traditions against the scripture, obstinately seeks to maintain. They, by their own wickedness ruining their own unjust authority, make room for good to succeed; but he, by a show of good upholding the evil which in them undoes itself, hinders the good which they by accident let in. Their manifest crimes serve to bring forth an ensuing good, and hasten a remedy against themselves; and his seeming good tends to reinforce their self-punishing crimes and his own, by doing his best to delay all redress. Shall not all the mischief which other men do be laid to his charge, if they do it by that unchurch-like power which he defends? Christ saith, "He that is not with me is against me; and he that gathers not with me, scatters." In what degree of enmity to Christ shall we place that man, then, who so is with him, as that it makes more against him; and so gathers with him, that it scatters more from him? Shall it avail that man to say he honours the martyrs' memory, and treads in their steps? No; the pharisees confessed as much of the holy prophets. Let him, and such as he, when they are in their best actions, even at their prayers, look to hear that which the pharisees heard from John the Baptist when they least expected, when they rather looked for praise from him: "Generation of vipers, who hath warned ye to flee from the wrath to come?"

Now that ye have started back from the purity of scripture, which is the only rule of reformation, to the old vomit of your traditions; now that ye have either troubled or leavened the people of God, and the doctrine of the gospel, with scandalous ceremonies and mass-borrowed liturgies, do ye turn the use of that truth which ye profess, to countenance that falsehood which ye gain by? We also reverence the

martyrs, but rely only upon the scriptures. And why we ought not to rely upon the martyrs, I shall be content with such reasons as my confuter himself affords me; who is, I must needs say for him, in that point as officious an adversary as I would wish to any man. For, "first," saith he, "there may be a martyr in a wrong cause, and as courageous in suffering as the best; sometimes in a good cause with a forward ambition displeasing to God. Other whiles they that story of them out of blind zeal or malice, may write many things of them untruly. If this be so, as ye hear his own confession, with what safety can the Remonstrant rely upon the martyrs as "patrons of his cause," whenas any of those who are alleged for the approvers of our liturgy or prelacy, might have been, though not in a wrong cause, martyrs? Yet whether not vainly ambitious of that honour, or whether not misreported or misunderstood in those their opinions, God only knows. The testimony of what we believe in religion must be such as the conscience may rest on to be infallible and incorruptible, which is only the word of God.

His fifth section finds itself aggrieved that the Remonstrant should be taxed with the illegal proceeding of the high commission, and oath *ex officio*: and first, "whether they were illegal or no, it is more than he knows." See this malevolent fox! that tyranny which the whole kingdom cried out against as stung with adders and scorpions, that tyranny which the parliament, in compassion of the church and commonwealth, hath dissolved and fetched up the roots, for which it hath received the public thanks and blessings of thousands, this obscure thorn-eater of malice and detraction as well as of quodlibets and sophisms, knows not whether it were illegal or not. Evil, evil would be your reward, ye worthies of the parliament, if this sophister and his accomplices had the censuring or the sounding forth of your labours. And that the Remonstrant cannot wash his hands of all the cruelties exercised by the prelates, is past doubting. They scourged the confessors of the gospel; and he held the scourgers' garments. They executed their rage; and he, if he did nothing else, defended the government with the oath that did it, and the ceremonies which were the cause of it: does he think to be counted guiltless?

In the following section I must foretell ye, readers, the

doings will be rough and dangerous, the baiting of a satire. And if the work seem more trivial or boisterous than for this discourse, let the Remonstrant thank the folly of this confuter, who could not let a private word pass, but he must make all this blaze of it. I had said, that because the Remonstrant was so much offended with those who were tart against the prelates, sure he loved toothless satires, which I took were as improper as a toothed sleekstone. This champion from behind the arras* cries out, that those toothless satires were of the Remonstrant's making; and arms himself here tooth and nail, and horn to boot, to supply the want of teeth, or rather of gums in the satires; and for an onset tells me, that the simile of a sleekstone "shows I can be as bold with a prelate as familiar with a laundress. But does it not argue rather the lascivious promptness of his own fancy, who, from the harmless mention of a sleekstone, could neigh out the remembrance of his old conversation among the viragian trollops? For me, if he move me, I shall claim his own oath, the oath *ex officio*, against any priest or prelate in the kingdom, to have ever as much hated such pranks as the best and chastest of them all. That exception which I made against toothless satires, the confuter hopes I had from the satirist, but is far deceived: neither have I ever read the hobbling distich which he means.

For this good hap I had from a careful education, to be inured and seasoned betimes with the best and elegantest authors of the learned tongues, and thereto brought an ear that could measure a just cadence, and scan without articulating: rather nice and humorous in what was tolerable, than patient to read every drawling versifier. Whence lighting upon this title of "toothless satires," I will not conceal ye what I thought, readers, that sure this must be some sucking satyr, who might have done better to have used his coral, and made an end of teething, ere he took upon him to wield a satire's whip. But when I heard him talk of "scouring the rusty swords of elvish knights," do not blame me if I changed my thought, and concluded him some desperate cutler. But why "his scornful muse could never abide with

* Alluding to the scene in Hamlet, where Polonius ensconces himself behind the arras, to watch the conduct of the prince during the interview with his mother.—ED.

tragic shoes her ancles for to hide," the pace of the verse told me that her mawkin knuckles were never shapen to that royal buskin. And turning by chance to the sixth satire of his second book, I was confirmed; where having begun loftily "in heaven's universal alphabet," he falls down to that wretched poorness and frigidity, as to talk of "Bridge-street in heaven, and the ostler of heaven," and there wanting other matter to catch him a heat, (for certain he was in the frozen zone miserably benumbed,) with thoughts lower than any beadle betakes him to whip the signposts of Cambridge ale-houses, the ordinary subject of freshmen's tales, and in a strain as pitiful. Which for him who would be counted the first English satire, to abase himself to, who might have learned better among the Latin and Italian satirists, and in our own tongue from the "Vision and Creed of Pierce Plowman," besides others before him, manifested a presumptuous undertaking with weak and unexamined shoulders. For a satire as it was born out of a tragedy,* so ought to resemble his parentage, to strike high, and adventure dangerously at the most eminent vices among the greatest persons, and not to creep into every blind tap-house, that fears a constable more than a satire. But that such a poem should be toothless, I still affirm it to be a bull,† taking away the essence of that which it calls itself. For if it bite neither the persons nor the vices, how is it a satire? And if it bite either, how is it toothless? So that toothless satires are as much as if he had said toothless teeth. What we should do, therefore, with this learned comment upon teeth and horns, which hath brought this confutant into his pedantic kingdom of cornucopia, to reward him for glossing upon horns even to the Hebrew root, I know not; unless we should commend him to be lecturer in Eastcheap upon St. Luke's day, when they send their tri-

* He here adopts the idea, advanced by Aristotle, (Poet. i. § 7,) that satire sprung out of the old form of tragedy. But the Greek satires were a species of farce, as we may judge from the Cyclops of Euripides, and had little in common with what was denominated satire among the Romans. "Satyra—Fuit ejusmodi, ut in ea, quamvis duro et agresti joco, tamen vitia hominum, sine ullo proprii nominis titulo, carperentur, atque per scirpos, et ænigmata, magnæ res describerentur."—*De Theatro, Tract. Var. Lat.*—*Conf. Rigalt. Dissert. de Satyr. Juvenal.*—ED.

† Milton is the oldest author in whom we have discovered the jocular substitution of *bull* for *blunder*.—ED.

bute to that famous haven by Deptford. But we are not like to escape him so ; for now the worm of criticism works in him, he will tell us the derivation of “ German rutters, of meat, and of ink,” which doubtless, rightly applied with some gall in it, may prove good to heal this tetter of pedagogism that bespreads him, with such a tenesmus of originating, that if he be an Arminian, and deny original sin, all the etymologies of his book shall witness, that his brain is not meanly tainted with that infection.

His seventh section labours to cavil out the flaws which were found in the Remonstrant’s logic ; who having laid down for a general proposition, that “ civil polity is variable and arbitrary,” from whence was inferred logically upon him, that he had concluded the polity of England to be arbitrary, for general includes particular ; here his defendant is not ashamed to confess, that the Remonstrant’s proposition was sophistical by a fallacy called *ad plures interrogationes* : which sounds to me somewhat strange, that a Remonstrant of that pretended sincerity should bring deceitful and double-dealing propositions to the parliament. The truth is, he had let slip a shrewd passage ere he was aware, not thinking the conclusion would turn upon him with such a terrible edge, and not knowing how to wind out of the briers, he, or his substitute, seems more willing to lay the integrity of his logic to pawn, and grant a fallacy in his own major, where none is, than to be forced to uphold the inference. For that distinction of possible and lawful, is ridiculous to be sought for in that proposition ; no man doubting that it is possible to change the form of civil polity ; and that it is held lawful by that major, the word “ arbitrary ” implies. Nor will this help him to deny that it is arbitrary, “ at any time, or by any undertakers,” (which are the limitations invented by him since,) for when it stands as he would have it now by his second edition, “ civil polity is variable, but not at any time or by any undertakers,” it will result upon him, belike then at some time, and by some undertakers it may. And so he goes on mincing the matter, till he meets with something in Sir Francis Bacon ; then he takes heart again, and holds his major at large. But by and by, as soon as the shadow of Sir Francis hath left him, he falls off again, warping and warping, till he come to contradict himself in diameter ; and

denies flatly that it is "either variable or arbitrary, being once settled." Which third shift is no less a piece of laughter: for, before the polity was settled, how could it be variable, whenas it was no polity at all, but either an anarchy or a tyranny? That limitation, therefore, of after-settling, is a mere tautology. So that, in fine, his former assertion is now recanted, and "civil polity is neither variable nor arbitrary."

Whatever else may persuade me, that this Confutation was not made without some assistance or advice of the Remonstrant, yet in this eighth section that his hand was not greatly intermixed, I can easily believe. For it begins with this surmise, that "not having to accuse the Remonstrant to the king, I do it to the parliament:" which conceit of the man clearly shoves the king out of the parliament, and makes two bodies of one. Whereas the Remonstrant, in the epistle to his last "Short Answer," gives his supposal, "that they cannot be severed in the rights of their several concernments." Mark, readers, if they cannot be severed in what is several, (which casts a bull's eye to go yoke with the toothless satires,) how should they be severed in their common concernments, the welfare of the land, by due accusation of such as are the common grievances, among which I took the Remonstrant to be one? And therefore if I accused him to the parliament, it was the same as to accuse him to the king.

Next he casts it into the dish of I know not whom, "that they flatter some of the house, and libel others whose consciences made them vote contrary to some proceedings." Those some proceedings can be understood of nothing else but the deputy's execution.* And can this private concoctor of malecontent, at the very instant when he pretends to extol the parliament, afford thus to blur over, rather than to mention that public triumph of their justice and constancy, so high, so glorious, so reviving to the fainted commonwealth, with such a suspicious and murmuring expression as to call it some proceedings? And yet immediately he falls to glossing, as if he were the only man that rejoiced at these times. But I shall discover to ye, readers, that this his praising of them is as full of nonsense and scholastic foppery, as his meaning he himself discovers to be full of close malignity. His first

* The Earl of Strafford's execution in 1640.—ED.

encomium is, "that the sun looks not upon a braver, nobler convocation than is that of king, peers, and commons."

One thing I beg of ye, readers, as ye bear any zeal to learning, to elegance, and that which is called decorum in the writing of praise, especially on such a noble argument, ye would not be offended, though I rate this cloistered lubber according to his deserts. Where didst thou learn to be so aguish, so pusillanimous, thou losel bachelor of art, as against all custom and use of speech to term the high and sovereign court of parliament, a convocation? Was this the flower of all the synonymas and voluminous papers, whose best folios are predestined to no better end than to make winding-sheets in Lent for pilchers? Couldst thou presume thus, with one word's speaking, to clap, as it were under hatches, the king with all his peers and gentry into square caps and monkish hoods? How well dost thou now appear to be a chip of the old block, that could find "Bridge Street and alehouses in heaven?" Why didst thou not, to be his perfect imitator, liken the king to the vice-chancellor, and the lords to the doctors? Neither is this an indignity only, but a reproach, to call that inviolable residence of justice and liberty by such an odious name as now a "convocation" is become, which would be nothing injured, though it were styled the house of bondage, whereout so many cruel tasks, so many unjust burdens have been laden upon the bruised consciences of so many Christians throughout the land.

But which of those worthy deeds, whereof we and our posterity must confess this parliament to have done so many and so noble, which of those memorable acts comes first into his praises? None of all, not one. What will he then praise them for? Not for anything doing, but for deferring to do, for deferring to chastise his lewd and insolent compriests: not that they have deferred all, but that he hopes they will remit what is yet behind. For the rest of his oratory that follows, so just is it in the language of stall epistle nonsense, that if he who made it can understand it, I deny not but that he may deserve for his pains a cast doublet. When a man would look he should vent something of his own, as ever in a set speech the manner is with him that knows anything; he, lest we should not take notice enough of his barren stupidity, de-

* They still continued to eat fish in Lent, like the Roman Catholics.—ED.

clares it by alphabet, and refers us to odd remnants in his topics. Nor yet content with the wonted room of his margin, but he must cut out large docks and creeks into his text, to unlade the foolish frigate of his unseasonable authorities, not therewith to praise the parliament, but to tell them what he would have them do. What else there is, he jumbles together in such a lost construction, as no man, either lettered or unlettered, will be able to piece up. I shall spare to transcribe him, but if I do him wrong let me be so dealt with.

Now although it be a digression from the ensuing matter, yet because it shall not be said I am apter to blame others than to make trial myself, and that I may, after this harsh discord, touch upon a smoother string, awhile to entertain myself and him that list, with some more pleasing fit, and not the least to testify the gratitude which I owe to those public benefactors of their country, for the share I enjoy in the common peace and good by their incessant labours; I shall be so troublesome to this disclaimer for once, as to shew him what he might have better said in their praise; wherein I must mention only some few things of many, for more than that to a digression may not be granted. Although certainly their actions are worthy not thus to be spoken of by the way, yet if hereafter it befall me to attempt something more answerable to their great merits, I perceive how hopeless it will be to reach the height of their praises at the accomplishment of that expectation that waits upon their noble deeds, the unfinished whereof already surpasses what others before them have left enacted with their utmost performance through many ages. And to the end we may be confident that what they do proceeds neither from uncertain opinion nor sudden counsels, but from mature wisdom, deliberate virtue, and dear affection to the public good, I shall begin at that which made them likeliest in the eyes of good men to effect those things for the recovery of decayed religion and the commonwealth, which they who were best minded had long wished for, but few, as the times then were desperate, had the courage to hope for.

First, therefore, the most of them being either of ancient and high nobility, or at least of known and well-reputed ancestry, which is a great advantage towards virtue one way,*

* Aristotle, a favourite author with Milton, remarks, in speaking of nobi-

but in respect of wealth, ease, and flattery, which accompany a nice and tender education, is as much a hinderance another way : the good which lay before them they took, in imitating the worthiest of their progenitors : and the evil which assaulted their younger years by the temptation of riches, high birth, and that usual bringing up, perhaps too favourable and too remiss, through the strength of an inbred goodness, and with the help of divine grace, that had marked them out for no mean purposes, they nobly overcame. Yet had they a greater danger to cope with ; for being trained up in the knowledge of learning, and sent to those places which were intended to be the seed-plots of piety and the liberal arts, but were become the nurseries of superstition and empty speculation, as they were prosperous against those vices which grow upon youth out of idleness and superfluity, so were they happy in working off the harms of their abused studies and labours ; correcting, by the clearness of their own judgment, the errors of their misinstruction, and were, as David was, wiser than their teachers. And although their lot fell into such times, and to be bred in such places, where if they chanced to be taught anything good, or of their own accord had learnt it, they might see that presently untaught them by the custom and ill example of their elders ; so far in all probability was their youth from being misled by the single power of example, as their riper years were known to be unmoved with the baits of preferment, and undaunted for any discouragement and terror, which appeared often to those that loved religion and their native liberty ; which two things God hath inseparably knit

lity, that “ high birth is the accumulated honour of ancestry, which their descendants are ambitious of piling up to greater heights : the further back it extends, nobility is deemed the more illustrious, *so that the old nobles are often filled with contempt for men resembling those with whom their own honours began.* Noble birth is a thing altogether different from native nobility of character. The former rests solely on the glory of our ancestors ; the latter is our own work, when, by upholding that glory, we have rendered it appropriate and personal. This, indeed, seldom happens ; for noble races are exhausted like luxuriant soils. During a certain time, the sons will emulate, perhaps surpass, the virtues of their fathers ; but at length the current of honour dries up, or is turned back ; and families decline, fall, and sink from one degree of degeneracy into another still deeper. Of those most distinguished by spirit, fire, and energy, the posterity often degenerate into fools.”
 ii. 15. Modern times furnish numerous examples of the truth of this observation.—ED.

together, and hath disclosed to us, that they who seek to corrupt our religion, are the same that would enthrall our civil liberty.

Thus in the midst of all disadvantages and disrespects, (some also at last not without imprisonment and open disgraces in the cause of their country,) having given proof of themselves to be better made and framed by nature to the love and practice of virtue, than others under the holiest precepts and best examples have been headstrong and prone to vice; and having, in all the trials of a firm ingrafted honesty, not oftener buckled in the conflict than given every opposition the foil; this moreover was added by favour from Heaven, as an ornament and happiness to their virtue, that it should be neither obscure in the opinion of men, nor eclipsed for want of matter equal to illustrate itself; God and man consenting in joint approbation to choose them out as worthiest above others to be both the great reformers of the church, and the restorers of the commonwealth. Nor did they deceive that expectation which with the eyes and desires of their country was fixed upon them: for no sooner did the force of so much united excellence meet in one globe of brightness and efficacy, but encountering the dazzled resistance of tyranny, they gave not over, though their enemies were strong and subtle, till they had laid her grovelling upon the fatal block; with one stroke winning again our lost liberties and charters, which our forefathers after so many battles could scarce maintain.

And meeting next, as I may so resemble, with the second life of tyranny, (for she was grown an ambiguous monster, and to be slain in two shapes,) guarded with superstition, which hath no small power to captivate the minds of men otherwise most wise, they neither were taken with her mitred hypocrisy, nor terrified with the push of her bestial horns, but breaking them, immediately forced her to unbend the pontifical brow, and recoil; which repulse only given to the prelates (that we may imagine how happy their removal would be) was the producement of such glorious effects and consequences in the church, that if I should compare them with those exploits of highest fame in poems and panegyrics of old, I am certain it would but diminish and impair their worth, who are now my argument; for those ancient worthies delivered men from such tyrants as were content to enforce only an outward

obedience, letting the mind be as free as it could ; but these have freed us from a doctrine of tyranny, that offered violence and corruption even to the inward persuasion. They set at liberty nations and cities of men good and bad mixed together ; but these, opening the prisons and dungeons, called out of darkness and bonds the elect martyrs and witnesses of their Redeemer. They restored the body to ease and wealth ; but these, the oppressed conscience to that freedom which is the chief prerogative of the gospel ; taking off those cruel burdens imposed not by necessity, as other tyrants are wont or the safeguard of their lives, but laid upon our necks by the strange wilfulness and wantonness of a needless and jolly persecutor, called Indifference. Lastly, some of those ancient deliverers have had immortal praises for preserving their citizens from a famine of corn. But these, by this only repulse of an unholy hierarchy, almost in a moment replenished with saving knowledge their country, nigh famished for want of that which should feed their souls. All this being done while two armies in the field stood gazing on : the one in reverence of such nobleness quietly gave back and dislodged ; the other, spite of the unruliness, and doubted fidelity in some regiments, was either persuaded or compelled to disband and retire home.

With such a majesty had their wisdom begirt itself, that whereas others had levied war to subdue a nation that sought for peace, they sitting here in peace could so many miles extend the force of their single words, as to overawe the dissolute stoutness of an armed power, secretly stirred up and almost hired against them. And having by a solemn protestation vowed themselves and the kingdom anew to God and his service, and by a prudent foresight above what their fathers thought on, prevented the dissolution and frustrating of their designs by an untimely breaking up ; * notwithstanding all the treasonous plots against them, all the rumours either of rebellion or invasion, they have not been yet brought to change their constant resolution, ever to think fearlessly of their own safeties, and hopefully of the commonwealth : which

* Charles I. had been accustomed to dissolve those parliaments which withstood his tyranny, or refused to gratify him with the plunder of the country. For many years he and his court subsisted upon fines illegally imposed. See in Rushworth (vol. i. and ii.) and in Guizot, (*Histoire de la Revolution de l'Angleterre*, p. 397—399,) a list of the principal fines, which from 1629 to 1640 amounted to 173,650 pounds sterling.—ED.

hath gained them such an admiration from all good men, that now they hear it as their ordinary surname, to be saluted the fathers of their country, and sit as gods among daily petitions and public thanks flowing in upon them. Which doth so little yet exalt them in their own thoughts, that, with all gentle affability and courteous acceptance, they both receive and return that tribute of thanks which is tendered them; testifying their zeal and desire to spend themselves as it were piece-meal upon the grievances and wrongs of their distressed nation; insomuch that the meanest artisans and labourers, at other times also women,* and often the younger sort of servants assembling with their complaints, and that sometimes in a less humble guise than for petitioners, have gone with confidence, that neither their meanness would be rejected, nor their simplicity contemned; nor yet their urgency distasted either by the dignity, wisdom, or moderation of that supreme senate; nor did they depart unsatisfied.

And, indeed, if we consider the general concourse of suppliants, the free and ready admittance, the willing and speedy redress in what is possible, it will not seem much otherwise, than as if some divine commission from heaven were descended to take into hearing and commiseration the long and remediless afflictions of this kingdom; were it not that none more than themselves labour to remove and divert such thoughts, lest men should place too much confidence in their persons, still referring us and our prayers to him that can grant all, and appointing the monthly return of public fasts and supplications. Therefore the more they seek to humble themselves, the more does God, by manifest signs and testimonies, visibly honour their proceedings; and sets them as the mediators of this his covenant, which he offers us to renew. Wicked men daily conspire their hurt, and it comes to nothing; rebellion rages in our Irish province, but, with miraculous and lossless victories of few against many, is daily discomfited and broken; if we neglect not this early pledge of God's inclining towards us, by the slackness of our needful aids. And whereas at other times we count it ample honour when God vouchsafes to make man the instrument and subordinate worker of his gracious will, such acceptation have their

This trait in the character of the Long Parliament must always belong to a genuine republican government.—ED.

prayers found with him, that to them he hath been pleased to make himself the agent, and immediate performer of their desires; dissolving their difficulties when they are thought inexplicable, cutting out ways for them where no passage could be seen; as who is there so regardless of divine Providence, that from late occurrences will not confess? If, therefore, it be so high a grace when men are preferred to be but the inferior officers of good things from God, what is it when God himself condescends, and works with his own hands to fulfil the requests of men? Which I leave with them as the greatest praise that can belong to human nature: not that we should think they are at the end of their glorious progress, but that they will go on to follow his Almighty leading, who seems to have thus covenanted with them; that if the will and the endeavour shall be theirs, the performance and the perfecting shall be his. Whence only it is that I have not feared, though many wise men have miscarried in praising great designs before the utmost event, because I see who is their assistant, who is their confederate, who hath engaged his omnipotent arm to support and crown with success their faith, their fortitude, their just and magnanimous actions, till he have brought to pass all that expected good which, his servants trust, is in his thoughts to bring upon this land in the full and perfect reformation of his church.

Thus far I have digressed, readers, from my former subject; but into such a path, as I doubt not ye will agree with me, to be much fairer and more delightful than the road-way I was in. And how to break off suddenly into those jarring notes which this confuter hath set me, I must be wary, unless I can provide against offending the ear, as some musicians are wont skilfully to fall out of one key into another, without breach of harmony. By good luck, therefore, his ninth section is spent in mournful elegy, certain passionate soliloquies, and two whole pages of interrogatories that praise the Remonstrant even to the sonneting of "his fresh cheek, quick eyes, round tongue, agile hand, and nimble invention."

In his tenth section he will needs erect figures, and tell fortunes: "I am no bishop," he says; "I was never born to it." Let me tell, therefore, this wizard, since he calculates so right, that he may know there be in the world, and I among those, who nothing admire his idol—a bishopric; and hold

that it wants so much to be a blessing, as that I rather deem it the merest, the falsest, the most unfortunate gift of fortune. And were the punishment and misery of being a prelate bishop terminated only in the person, and did not extend to the affliction of the whole diocess, if I would wish anything in the bitterness of soul to mine enemy, I would wish him the biggest and fattest bishopric. But he proceeds, and the familiar be-like informs him, that "a rich widow, or a lecture, or both, would content me:" whereby I perceive him to be more ignorant in his art of divining than any gipsy. For this I cannot omit without ingratitude to that Providence above, who hath ever bred me up in plenty, although my life hath not been unexpensive in learning, and voyaging about; so long as it shall please him to lend me what he hath hitherto thought good, which is enough to serve me in all honest and liberal occasions, and something over besides, I were unthankful to that highest bounty, if I should make myself so poor, as to solicit needily any such kind of rich hopes as this fortune-teller dreams of. And that he may further learn how his astrology is wide all the houses of heaven in spelling marriages, I care not if I tell him thus much professedly, though it be the losing of my rich hopes, as he calls them, that I think with them who, both in prudence and elegance of spirit, would choose a virgin of mean fortunes, honestly bred, before the wealthiest widow.* The fiend, therefore, that told our Chaldean the contrary, was a lying fiend.

His next venom he utters against a prayer, which he found in the Animadversions, angry it seems to find any prayers but in the service-book; he dislikes it, and I therefore like it the better. "It was theatrical," he says; and yet it consisted most of scripture language; it had no rubric to be sung in an antic cope upon the stage of a high altar. "It

* Milton's three wives were virgins. "Mr. Todd," says Mr. Mitford, "considers it worthy of observation, that Milton chose his three wives out of the virgin state; while Sheffield, Duke of Buckingham, selected his three from that of widowhood: but what inference the learned biographer would draw from their respective choices is, from an entire ignorance on these subjects, to me unknown!" This is the amiable simplicity of a bachelor. Mr. Todd would evidently draw this inference:—that the poet was a man of delicacy, the duke altogether the reverse. Mr. Mitford's own explanation, however, is not amiss: "Sheffield was probably looking out for a splendid jointure, and Milton for a gentle, *virtuous*, and attached companion."—*Life of Milton*, p. 70.—ED.

was big-mouthed," he says; no marvel, if it were framed as the voice of three kingdoms; neither was it a prayer, so much as a hymn in prose, frequent both in the prophets, and in human authors; therefore, the style was greater than for an ordinary prayer. "It was an astonishing prayer." I thank him for that confession, so it was intended to astound and to astonish the guilty prelates; and this confuter confesses, that with him it wrought that effect. But in that which follows, he does not play the soothsayer, but the diabolic slanderer of prayers. "It was made," he says, "not so much to please God, or to benefit the weal public," (how dares the viper judge that?) "but to intimate," saith he, "your good abilities to her that is your rich hopes, your Maronilla."

How hard is it when a man meets with a fool to keep his tongue from folly! That were miserable indeed to be a courtier of Maronilla, and withal of such a hapless invention, as that no way should be left me to present my meaning but to make myself a canting probationer of orisons. The Remonstrant, when he was young as I, could

"Teach each hollow grove to sound his love,
Wearying echo with one changeless word."

Toothless Satires.

And so he well might and all his auditory besides, with his "teach each."

"Whether so me list my lovely thoughts to sing,
Come dance ye nimble dryads by my side,
Whiles I report my fortunes or my loves."

Toothless Satires.

Delicious! he had that whole bevy at command whether in morrice or at maypole; whilst I by this figure-caster must be imagined in such distress as to sue to Maronilla, and yet left so impoverished of what to say, as to turn my liturgy into my lady's psalter. Believe it, graduate, I am not altogether so rustic, and nothing so irreligious, but as far distant from a lecturer as the merest laic, for any consecrating hand of a prelate that shall ever touch me. Yet I shall not decline the more for that, to speak my opinion in the controversy next moved, "whether the people may be allowed for competent judges of a minister's ability." For how else can be fulfilled that which God hath promised, to pour out such abundance of knowledge upon all sorts of

men in the times of the gospel? How should the people examine the doctrine which is taught them, as Christ and his apostles continually bid them do? How should they “discern and beware of false prophets, and try every spirit,” if they must be thought unfit to judge of the minister’s abilities? The apostles ever laboured to persuade the Christian flock, that they “were called in Christ to all perfectness of spiritual knowledge, and full assurance of understanding in the mystery of God.” But the non-resident and plurality-gaping prelates, the gulfs and whirlpools of benefices, but the dry pits of all sound doctrine, that they may the better preach what they list to their sheep, are still possessing them that they are sheep indeed, without judgment, without understanding, “the very beasts of Mount Sinai,” as this confuter calls them; which words of theirs may serve to condemn them out of their own mouths, and to show the gross contrarieties that are in their opinions. For while none think the people so void of knowledge as the prelates think them, none are so backward and malignant as they to bestow knowledge upon them; both by suppressing the frequency of sermons, and the printed explanations of the English Bible.

No marvel if the people turn beasts, when their teachers themselves, as Isaiah calls them, “are dumb and greedy dogs that can never have enough; ignorant, blind, and cannot understand; who, while they all look their own way, every one for his gain from his quarter,” how many parts of the land are fed with windy ceremonies instead of sincere milk; and while one prelate enjoys the nourishment and right of twenty ministers, how many waste places are left as dark as “Galilee of the Gentiles, sitting in the region and shadow of death,” without preaching minister, without light. So little care they of beasts to make them men, that by their sorcerous doctrine of formalities, they take the way to transform them out of Christian men into judaizing beasts. Had they but taught the land, or suffered it to be taught, as Christ would it should have been in all plenteous dispensation of the word; then the poor mechanic might have so accustomed his ear to good teaching, as to have discerned between faithful teachers and false. But now, with a most inhuman cruelty, they who have put out the people’s eyes,

reproach them of their blindness; just as the pharisees their true fathers were wont, who could not endure that the people should be thought competent judges of Christ's doctrine, although we know they judged far better than those great rabbis: yet "this people," said they, "that knows not the law is accursed."

We need not the authority of Pliny brought to tell us, the people cannot judge of a minister: yet that hurts not. For as none can judge of a painter, or statuary, but he who is an artist, that is either in the practice or theory, which is often separated from the practice, and judges learnedly without it; so none can judge of a Christian teacher, but he who hath either the practice, or the knowledge of Christian religion, though not so artfully digested in him. And who almost of the meanest Christians hath not heard the scriptures often read from his childhood, besides so many sermons and lectures, more in number than any student hath heard in philosophy, whereby he may easily attain to know when he is wisely taught, and when weakly? whereof, three ways I remember are set down in scripture; the one is to read often that best of books written to this purpose, that not the wise only, but the simple and ignorant, may learn by them; the other way to know of a minister is, by the life he leads, whereof the meanest understanding may be apprehensive. The last way to judge aright in this point is, when he who judges, lives a Christian life himself. Which of these three will the confuter affirm to exceed the capacity of a plain artisan? And what reason then is there left, wherefore he should be denied his voice in the election of his minister, as not thought a competent discernor?

It is but arrogance therefore, and the pride of a metaphysical fume, to think that "the mutinous rabble"* (for so he calls the Christian congregation) "would be so mistaken in a clerk of the university," that were to be their minister.

* Edwards, the adversary of Locke, felt, like bishop Hall's son, the greatest contempt for the people of England, or the "mutinous rabble," as the modest confuter denominates them. He had forgotten in what light our Saviour viewed the poor, the preaching of the gospel to whom he made one of the distinguishing signs of his ministry. He used to frequent the society of the "mutinous rabble," endeavouring to enlighten and reclaim them; and therefore incurred the displeasure of the proud pharisees, the "modest confuters" of those days.—ED.

I doubt me those clerks, that think so, are more mistaken in themselves; and what with truanting and debauchery, what with false grounds and the weakness of natural faculties in many of them, (it being a maxim in some men to send the simplest of their sons thither,) perhaps there would be found among them as many unsolid and corrupted judgments, both in doctrine and life, as in any other two corporations of like bigness. This is undoubted, that if any carpenter, smith, or weaver were such a bungler in his trade, as the greater number of them are in their profession, he would starve for any custom. And should he exercise his manufacture as little as they do their talents, he would forget his art; and should he mistake his tools as they do theirs, he would mar all the work he took in hand. How few among them that know to write or speak in a pure style; much less to distinguish the ideas and various kinds of style in Latin barbarous, and oft not without solecisms, declaiming in rugged and miscellaneous gear blown together by the four winds, and in their choice preferring the gay rankness of Apuleius, Arnobius, or any modern fustianist, before the native Latinisms of Cicero. In the Greek tongue most of them unlettered, or “unentered to any sound proficiency in those Attic masters of moral wisdom and eloquence.” In the Hebrew text, which is so necessary to be understood, except it be some few of them, their lips are utterly uncircumcised.

No less are they out of the way in philosophy, pestering their heads with the sapless dotages of old Paris and Salamanca. And that which is the main point, in their sermons affecting the comments and postils of friars and jesuits, but scorning and slighting the reformed writers; insomuch that the better sort among them will confess it a rare matter to hear a true edifying sermon, in either of their great churches: and that such as are most hummed and applauded there, would scarcely be suffered the second hearing in a grave congregation of pious Christians. Is there cause why these men should overwean, and be so queasy of the rude multitude, lest their deep worth should be undervalued for want of fit umpires? No, my matriculated confutant, there will not want in any congregation of this island, that hath not been altogether famished or wholly perverted with prelatish leaven; there will not want divers plain and solid men, that have

learned by the experience of a good conscience, what it is to be well taught, who will soon look through and through both the lofty nakedness of your Latinizing barbarian, and the finical goosery of your neat sermon actor. And so I leave you and your fellow "stars," as you term them, "of either horizon," meaning I suppose either hemisphere, unless you will be ridiculous in your astronomy; for the rational horizon in heaven is but one, and the sensible horizons in earth are innumerable; so that your allusion was as erroneous as your stars. But that you did well to prognosticate them all at lowest in the horizon; that is, either seeming bigger than they are through the mist and vapour which they raise, or else sinking and wasted to the snuff in their western socket.

His eleventh section intends I know not what, unless to clog us with the residue of his phlegmatic sloth, discussing with a heavy pulse the "expedience of set forms;" which no question but to some, and for some time, may be permitted. and perhaps there may be usefully set forth by the church a common directory of public prayer, especially in the administration of the sacraments. But that it should therefore be enforced where both minister and people profess to have no need, but to be scandalized by it, that, I hope, every sensible Christian will deny; and the reasons of such denial the confuter himself, as his bounty still is to his adversary, will give us out of his affirmation. First, saith he, "God in his providence hath chosen some to teach others, and pray for others, as ministers and pastors." Whence I gather, that however the faculty of others may be, yet that they whom God hath set apart to his ministry, are by him endued with an ability of prayer; because their office is to pray for others, and not to be the lip-working deacons of other men's appointed words. Nor is it easily credible, that he who can preach well, should be unable to pray well; whenas it is indeed the same ability to speak affirmatively, or doctrinally, and only by changing the mood, to speak prayingly.

In vain, therefore, do they pretend to want utterance in prayer, who can find utterance to preach. And if prayer be the gift of the Spirit, why do they admit those to the ministry who want a main gift of their function, and prescribe gifted men to use that which is the remedy of another man's want; setting them their tasks to read, whom the Spirit of

God stands ready to assist in his ordinance with the gift of free conceptions? What if it be granted to the infirmity of some ministers (though such seem rather to be half-ministers) to help themselves with a set form, shall it therefore be urged upon the plenteous graces of others? And let it be granted to some people while they are babes in Christian gifts, were it not better to take it away soon after, as we do loitering books and interlineary translations from children: to stir up and exercise that portion of the Spirit which is in them, and not impose it upon congregations who not only deny to need it, but as a thing troublesome and offensive, refuse it?

Another reason which he brings for liturgy, is “the preserving of order, unity, and piety;” and the same shall be my reason against liturgy. For I, readers, shall always be of this opinion, that obedience to the Spirit of God, rather than to the fair seeming pretences of men, is the best and most dutiful order that a Christian can observe. If the Spirit of God manifest the gift of prayer in his minister, what more seemly order in the congregation than to go along with that man in our devoutest affections? For him to abridge himself by reading, and to forestall himself in those petitions, which he must either omit, or vainly repeat, when he comes into the pulpit under a shew of order, is the greatest disorder. Nor is unity less broken, especially by our liturgy, though this author would almost bring the communion of saints to a communion of liturgical words. For what other reformed church holds communion with us by our liturgy, and does not rather dislike it? And among ourselves, who knows it not to have been a perpetual cause of disunion?

Lastly, it hinders piety rather than sets it forward, being more apt to weaken the spiritual faculties, if the people be not weaned from it in due time; as the daily pouring in of hot waters quenches the natural heat. For not only the body and the mind, but also the improvement of God’s Spirit, is quickened by using. Whereas they who will ever adhere to liturgy, bring themselves in the end to such a pass, by overmuch learning, as to lose even the legs of their devotion. These inconveniences and dangers follow the compelling of set forms: but that the toleration of the English liturgy now in use is more dangerous than the compelling of any other, which the reformed churches use, these reasons following

may evince. To contend that it is fantastical, if not senseless in some places, were a copious argument, especially in the Responsories. For such alternations as are there used must be by several persons; but the minister and the people cannot so sever their interests, as to sustain several persons; he being the only mouth of the whole body which he presents. And if the people pray, he being silent, or they ask any one thing, and he another, it either changes the property, making the priest the people, and the people the priest, by turns, or else makes two persons and two bodies representative where there should be but one. Which, if it be nought else, must needs be a strange quaintness in ordinary prayer.

The like, or worse, may be said of the litany, wherein neither priest nor people speak any entire sense of themselves throughout the whole, I know not what to name it; only by the timely contribution of their parted stakes, closing up as it were, the schism of a sliced prayer, they pray not in vain, for by this means they keep life between them in a piece of gasping sense, and keep down the sauciness of a continual rebounding nonsense. And hence it is, that as it hath been far from the imitation of any warranted prayer, so we all know it hath been obvious to be the pattern of many a jig. And he who hath but read in good books of devotion, and no more, cannot be so either of ear or judgment unpractised to distinguish what is grave, pathetical, devout, and what not, but will presently perceive this liturgy all over in conception lean and dry, of affections empty and unmoving; of passion, or any height whereto the soul might soar upon the wings of zeal, destitute and barren; besides errors, tautologies, impertinencies, as those thanks in the woman's churching for her delivery from sunburning and moonblasting,* as if she had been travailing not in her bed, but in the deserts of Arabia.

So that while some men cease not to admire the incomparable frame of our liturgy, I cannot but admire as fast what they think is become of judgment and taste in other men, that they can hope to be heard without laughter. And if this were all, perhaps it were a compliable matter. But when we remember this our liturgy, where we found it, whence we had

* This portion of the Churching of Women is no longer found in our Common Prayer Books; but at what time it was omitted I have been unable to discover.—ED.

it, and yet where we left it, still serving to all the abominations of the antichristian temple, it may be wondered how we can demur whether it should be done away or no, and not rather fear we have highly offended in using it so long. It hath indeed been pretended to be more ancient than the mass; but so little proved, that whereas other corrupt liturgies have had withal such a seeming antiquity, as that their publishers have ventured to ascribe them, with their worst corruptions, either to St. Peter, St. James, St. Mark, or at least to Chrysostom or Basil, ours hath been never able to find either age or author allowable, on whom to father those things therein which are least offensive, except the two creeds, for *Te Deum* has a smatch in it of *Limbus Patrum*: as if Christ had not “opened the kingdom of heaven” before he had “overcome the sharpness of death.” So that having received it from the papal church as an original creature, for aught can be shewn to the contrary, formed and fashioned by workmasters ill to be trusted, we may be assured that if God loathe the best of an idolater’s prayer, much more the conceited fangle of his praise.

This confuter himself confesses that a community of the same set form in prayers, is that which “makes church and church truly one;” we then using a liturgy far more like to the mass-book than to any Protestant set form, by his own words must have more communion with the Romish church, than with any of the reformed. How can we then not partake with them the curse and vengeance of their superstition, to whom we come so near in the same set form and dress of our devotion? Do we think to sift the matter finer than we are sure God in his jealousy will, who detested both the gold and the spoil of idolatrous cities, and forbade the eating of things offered to idols? Are we stronger than he, to brook that which his heart cannot brook? It is not surely because we think that prayers are nowhere to be had but at Rome! That were a foul scorn and indignity cast upon all the reformed churches, and our own: if we imagine that all the godly ministers of England are not able to new mould a better and more pious liturgy than this which was conceived and infanted by an idolatrous mother, how basely were that to esteem of God’s Spirit, and all the holy blessings and privileges of a true church above a false!

Hark ye, prelates, is this your glorious mother of Eng-

land, who, whenas Christ hath taught her to pray, thinks it not enough unless she add thereto the teaching of Antichrist? How can we believe ye would refuse to take the stipend of Rome, when ye shame not to live upon the alms-basket of her prayers? Will ye persuade us that ye can curse Rome from your hearts, when none but Rome must teach ye to pray? Abraham disdained to take so much as a thread or a shoe-latchet from the king of Sodom, though no foe of his, but a wicked king; and shall we receive our prayers at the bounty of our more wicked enemies, whose gifts are no gifts, but the instruments of our bane? Alas! that the Spirit of God should blow as an uncertain wind, should so mistake his inspiring, so misbestow his gifts, promised only to the elect, that the idolatrous should find words acceptable to present God with, and abound to their neighbours, while the true professors of the gospel can find nothing of their own worth the constituting, wherewith to worship God in public! Consider if this be to magnify the church of England, and not rather to display her nakedness to all the world.

Like, therefore, as the retaining of this Romish liturgy is a provocation to God, and a dishonour to our church, so is it by those ceremonies, those purifyings and offerings at the altar, a pollution and disturbance to the gospel itself; and a kind of driving us with the foolish Galatians to another gospel. For that which the apostles taught hath freed us in religion from the ordinances of men, and commands that "burdens be not laid" upon the redeemed of Christ; though the formalist will say, "What! no decency in God's worship?" Certainly, readers, the worship of God singly in itself, the very act of prayer and thanksgiving, with those free and unimposed expressions which from a sincere heart unbidden come into the outward gesture, is the greatest decency that can be imagined. Which to dress up and garnish with a devised bravery abolished in the law, and disclaimed by the gospel, adds nothing but a deformed ugliness; and hath ever afforded a colourable pretence to bring in all those traditions and carnalities that are so killing to the power and virtue of the gospel. What was that which made the Jews, figured under the names of Aholah and Aholibah, go a whoring after all the heathen's inventions, but that they saw a religion gorgeously attired and desirable to the eye? What was all that the false

doctors of the primitive church and ever since have done, but "to make a fair shew in the flesh," as St. Paul's words are?

If we have indeed given a bill of divorce to popery and superstition, why do we not say as to a divorced wife, "Those things which are yours take them all with you, and they shall sweep after you?" Why were not we thus wise at our parting from Rome? Ah! like a crafty adulteress, she forgot not all her smooth looks and enticing words at her parting: "Yet keep these letters, these tokens, and these few ornaments; I am not all so greedy of what is mine, let them preserve with you the memory"—of what I am? No, but—"of what I was; once fair and lovely in your eyes." Thus did those tender-hearted reformers dotingly suffer themselves to be overcome with harlot's language. And she, like a witch, but with a contrary policy, did not take something of theirs, that she still might have power to bewitch them, but for the same intent left something of her own behind her. And that her whorish cunning should prevail to work upon us her deceitful ends, though it be sad to speak, yet, such is our blindness, that we deserve. For we are deep in dotage. We cry out sacrilege and misdevotion against those who in zeal have demolished the dens and cages of her unclean wallowings. We stand for a popish liturgy as for the ark of our covenant. And so little does it appear our prayers are from the heart, that multitudes of us declare, they know not how to pray but by rote. Yet they can learnedly invent a prayer of their own to the parliament, that they may still ignorantly read the prayers of other men to God. They object, that if we must forsake all that is Rome's, we must bid adieu to our creed; and I had thought our creed had been of the apostles, for so it bears title. But if it be hers, let her take it. We can want no creed, so long as we want not the scriptures. We magnify those who, in reforming our church, have inconsiderately and blamefully permitted the old leaven to remain and sour our whole lump. But they were martyrs: true; and he that looks well into the book of God's providence, if he read there that God, for this their negligence and halting, brought all that following persecution upon this church, and on themselves, perhaps will be found at the last day not to have read amiss.

But now, readers, we have the port within sight; his last section, which is no deep one, remains only to be forded, and

then the wished shore. And here first it pleases him much, that he had descried me, as he conceives, to be unread in the councils. Concerning which matter it will not be unnecessary to shape him this answer; that some years I had spent in the stories of those Greek and Roman exploits, wherein I found many things both nobly done, and worthily spoken: when, coming in the method of time to that age wherein the church had obtained a Christian emperor, I so prepared myself, as being now to read examples of wisdom and goodness among those who were foremost in the church, not elsewhere to be paralleled; but to the amazement of what I expected I found it all quite contrary: excepting in some very few, nothing but ambition, corruption, contention, combustion; insomuch that I could not but love the historian, Socrates, who, in the proem to his fifth book professes, “he was fain to intermix affairs of state; for that it would be else an extreme annoyance to hear, in a continued discourse, the endless brabbles and counterplottings of the bishops.”

Finding, therefore, the most of their actions in single to be weak, and yet turbulent, full of strife and yet flat of spirit; and the sum of their best council there collected, to be most commonly in questions either trivial or vain, or else of short and easy decision, without that great bustle which they made; I concluded that if their single ambition and ignorance was such, then certainly united in a council it would be much more; and if the compendious recital of what they there did was so tedious and unprofitable, then surely to set out the whole extent of their tattle in a dozen volumes would be a loss of time irrecoverable. Besides that which I had read of St. Martin, who for his last sixteen years could never be persuaded to be at any council of the bishops. And Gregory Nazianzen betook him to the same resolution, affirming to Procopius, “that of any council or meeting of bishops he never saw good end; nor any remedy thereby of evil in the church, but rather an increase. For,” saith he, “their contentions and desire of lording no tongue is able to express.”

I have not therefore, I confess, read more of the councils, save here and there; I should be sorry to have been such a prodigal of my time; but, that which is better, I can assure this confuter, I have read into them all. And if I want any thing yet I shall reply something toward that which in the

defence of Murena was answered by Cicero to Sulpitius the lawyer. If ye provoke me (for at no hand else will I undertake such a frivolous labour) I will in three months be an expert councilist.* For, be not deceived, readers, by men that would overawe your ears with big names and huge tomes that contradict and repeal one another, because they can cram a margin with citations. Do but winnow their chaff from their wheat, ye shall see their great heap shrink and wax thin, past belief.

From hence he passes to inquire wherefore I should blame the vices of the prelates only, seeing the inferior clergy is known to be as faulty. To which let him hear in brief; that those priests whose vices have been notorious, are all prelatical, which argues both the impiety of that opinion, and the wicked remissness of that government. We hear not of any which are called nonconformists, that have been accused of scandalous living; but are known to be pious or at least sober men: which is a great good argument that they are in the truth and prelates in the error. He would be resolved next, "What the corruptions of the universities concern the prelates?" And to that let him take this, that the Remonstrant having spoken as if learning would decay with the removal of prelates, I shewed him that while books were extant and in print, learning could not readily be at a worse pass in the universities than it was now under their government. Then he seeks to justify the pernicious sermons of the clergy, as if they upheld sovereignty; whenas all Christian sovereignty is by law, and to no other end but to the maintenance of the common good. But their doctrine was plainly the dissolution of law, which only sets up sovereignty, and the erecting of an arbitrary sway, according to private will, to which they would enjoin a slavish obedience without law; which is the known definition of a tyrant, and a tyrannized people.

A little beneath he denies that great riches in the church are the baits of pride and ambition; of which error to undeceive him I shall allege a reputed divine authority, as ancient as Constantine, which his love to antiquity must not except against;

* In that admirable speech, Pro L. Murena, sparkling with wit and eloquence, Cicero, to humble the pride of Sulpitius, who valued himself greatly on his knowledge of the civil law, jocularly threatens in *three days* to profess himself a lawyer:—"Itaque, si mihi, homini vehementer occupato, stomachum moveritis, triduo me jurisconsultum esse profitebor." c. xiii. § 28. *Oper. t. v. p 333. edit. Barb.*—ED.

and to add the more weight, he shall learn it rather in the words of our old poet, Gower, than in mine, that he may see it is no new opinion, but a truth delivered of old by a voice from heaven, and ratified by long experience.

“ This Constantine which heal hath found,
 Within Rome anon let found
 Two churches which he did make
 For Peter and for Paul's sake :
 Of whom he had a vision,
 And yafe thereto possession
 Of lordship and of world's good ;
 But how so that his will was good
 Toward the pope and his franchise,
 Yet it hath proved otherwise
 To see the working of the deed ;
 For in cronick thus I read,
 Anon as he hath made the yeft,
 A voice was heard on high the left,
 Of which all Rome was adrad,
 And said, this day venim is shad
 In holy Church, of temporall
 That meddleth with the spiritual ;
 And how it stant in that degree,
 Yet may a man the sooth see,
 God amend it when he will,
 I can thereto none other skill.”

But there were beasts of prey, saith he, before wealth was bestowed on the church. What, though, because the vultures had then but small picking, shall we therefore go and fling them a full gorge ? If they, for lucre, use to creep into the church undiscernibly, the more wisdom will it be so to provide that no revenue there may exceed the golden mean ; for so good pastors will be content, as having need of no more, and knowing withal the precept and example of Christ and his apostles, and also will be less tempted to ambition. The bad will have but small matter whereon to set their mischief awork ; and the worst and subtlest heads will not come at all, when they shall see the crop nothing answerable to their capacious greediness ; for small temptations allure but dribbling offenders ; but a great purchase will call such as both are most able of themselves, and will be most enabled hereby to compass dangerous projects.

“ But,” saith he, “ a widow's house will tempt as well as a bishop's palace.” Acutely spoken ! because neither we nor the prelates can abolish widows' houses, which are but

an occasion taken of evil without the church, therefore we shall set up within the church a lottery of such prizes as are the direct inviting causes of avarice and ambition, both unnecessary and harmful to be proposed, and most easy, most convenient, and needful to be removed. "Yea, but they are in a wise dispenser's hand." Let them be in whose hand they will, they are most apt to blind, to puff up, and pervert the most seeming good. And how they have been kept from vultures, whatever the dispenser's care hath been, we have learned by our miseries.

But this which comes next in view, I know not what good vein or humour took him when he let drop into his paper; I that was erewhile the ignorant, the loiterer, on the sudden by his permission am now granted "to know something." And that "such a volley of expressions" he hath met withal, "as he would never desire to have them better clothed." For me, readers, although I cannot say that I am utterly untrained in those rules which best rhetoricians have given, or unacquainted with those examples which the prime authors of eloquence have written in any learned tongue; yet true eloquence I find to be none, but the serious and hearty love of truth: and that whose mind soever is fully possessed with a fervent desire to know good things, and with the dearest charity to infuse the knowledge of them into others, when such a man would speak, his words, (by what I can express,) like so many nimble and airy servitors, trip about him at command, and in well-ordered files, as he would wish, fall aptly into their own places.

But now to the remainder of our discourse. Christ refused great riches and large honours at the devil's hand. But why? saith he, "as they were tendered by him from whom it was a sin to receive them." Timely remembered: why is it not therefore as much a sin to receive a liturgy of the masses' giving, were it for nothing else but for the giver? "But he could make no use of such a high estate," quoth the confuter, opportunely. For why then should the servant take upon him to use those things which his master had unfitted himself to use, that he might teach his ministers to follow his steps in the same ministry? But "they were offered him to a bad end." So they prove to the prelates, who, after their preferment, most usually change the teaching la-

bour of the word, into the unteaching ease of lordship over consciences and purses. But he proceeds: "God enticed the Israelites with the promise of Canaan;" did not the prelates bring as slavish minds with them, as the Jews brought out of Egypt, they had left out that instance. Besides that it was then the time, whenas the best of them, as St. Paul saith, "was shut up unto the faith under the law, their schoolmaster," who was forced to entice them as children with childish enticements. But the gospel is our manhood, and the ministry should be the manhood of the gospel, not to look after, much less so basely to plead for earthly rewards.

But God incited the wisest man, Solomon, with these means." Ah, confuter of thyself, this example hath undone thee; Solomon asked an understanding heart, which the prelates have little care to ask. He asked no riches, which is their chief care; therefore was the prayer of Solomon pleasing to God: he gave him wisdom at his request, and riches without asking, as now he gives the prelates riches at their seeking, and no wisdom, because of their perverse asking. But he gives not over yet. "Moses had an eye to the reward." To what reward, thou man that lookest with Balaam's eyes? To what reward had the faith of Moses an eye? He that had forsaken all the greatness of Egypt, and chose a troublesome journey in his old age through the wilderness, and yet arrived not at his journey's end. His faithful eyes were fixed upon that incorruptible reward, promised to Abraham and his seed in the Messiah; he sought a heavenly reward, which could make him happy, and never hurt him; and to such a reward every good may have a respect; but the prelates are eager of such rewards as cannot make them happy, but can only make them worse. Jacob, a prince born, vowed that if God would "but give him bread to eat, and raiment to put on, then the Lord should be his God." But the prelates of mean birth, and ofttimes of lowest, making shew as if they were called to the spiritual and humble ministry of the gospel, yet murmur, and think it a hard service, unless, contrary to the tenor of their profession, they may eat the bread and wear the honours of princes: so much more covetous and base they are than Simon Magus, for he proffered a reward to be admitted to that work, which they will not be meanly hired to.

But, saith he, "Are not the clergy members of Christ: why should not each member thrive alike?" Carnal text-man! as if worldly thriving were one of the privileges we have by being in Christ, and were not a providence oft-times extended more liberally to the infidel than to the Christian. Therefore must the ministers of Christ not be over rich or great in the world, because their calling is spiritual, not secular; because they have a special warfare, which is not to be entangled with many impediments; because their master, Christ, gave them this precept, and set them this example, told them this was the mystery of his coming, by mean things and persons to subdue mighty ones; and lastly, because a middle estate is most proper to the office of teaching, whereas higher dignity teaches far less, and blinds the teacher. Nay, saith the confuter, fetching his last endeavour, "the prelates will be very loath to let go their baronies, and votes in parliament," and calls it "God's cause," with an insufferable impudence. "Not that they love the honours and the means," good men and generous! "but that they would not have their country made guilty of such a sacrilege and injustice!"

A worthy patriot for his own corrupt ends. That which he imputes as sacrilege to his country, is the only way left them to purge that abominable sacrilege out of the land, which none but the prelates are guilty of; who for the discharge of one single duty, receive and keep that which might be enough to satisfy the labours of many painful ministers better deserving than themselves; who possess huge benefices* for lazy performances, great promotions only for the execution of a cruel disgosselling jurisdiction; who engross many pluralities under a non-resident and slubbering dispatch of souls; who let hundreds of parishes famish in one diocess, while they, the prelates, are mute, and yet enjoy that wealth that would furnish all those dark places with able supply: and yet they eat, and yet they live at the rate of earls, and yet hoard up; they who chase away all the faithful shepherds of the flock, and

* The love of pluralities descended as an inheritance from the Roman catholic to the protestant church. Even in this matter, however, some reformation has been effected; for no clergyman, we believe, can now be reproached with equalling, in ambition and the love of lucre, Mansel, chaplain to Henry III., who is said to have held seven hundred ecclesiastical livings at once.—*Hume, Hist. of England* chap. xii.—ED.

then the wished shore. And here first it pleases him much, that he had descried me, as he conceives, to be unread in the councils. Concerning which matter it will not be unnecessary to shape him this answer; that some years I had spent in the stories of those Greek and Roman exploits, wherein I found many things both nobly done, and worthily spoken: when, coming in the method of time to that age wherein the church had obtained a Christian emperor, I so prepared myself, as being now to read examples of wisdom and goodness among those who were foremost in the church, not elsewhere to be paralleled; but to the amazement of what I expected I found it all quite contrary: excepting in some very few, nothing but ambition, corruption, contention, combustion; insomuch that I could not but love the historian, Socrates, who, in the proem to his fifth book professes, “he was fain to intermix affairs of state; for that it would be else an extreme annoyance to hear, in a continued discourse, the endless brabbles and counterplottings of the bishops.”

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an occasion taken of evil without the church, therefore we shall set up within the church a lottery of such prizes as are the direct inviting causes of avarice and ambition, both unnecessary and harmful to be proposed, and most easy, most convenient, and needful to be removed. "Yea, but they are in a wise dispenser's hand." Let them be in whose hand they will, they are most apt to blind, to puff up, and pervert the most seeming good. And how they have been kept from vultures, whatever the dispenser's care hath been, we have learned by our miseries.

But this which comes next in view, I know not what good vein or humour took him when he let drop into his paper; I that was erewhile the ignorant, the loiterer, on the sudden by his permission am now granted "to know something." And that "such a volley of expressions" he hath met withal, "as he would never desire to have them better clothed." For me, readers, although I cannot say that I am utterly untrained in those rules which best rhetoricians have given, or unacquainted with those examples which the prime authors of eloquence have written in any learned tongue; yet true eloquence I find to be none, but the serious and hearty love of truth: and that whose mind soever is fully possessed with a fervent desire to know good things, and with the dearest charity to infuse the knowledge of them into others, when such a man would speak, his words, (by what I can express,) like so many nimble and airy servitors, trip about him at command, and in well-ordered files, as he would wish, fall aptly into their own places.

But now to the remainder of our discourse. Christ refused great riches and large honours at the devil's hand. But why? saith he, "as they were tendered by him from whom it was a sin to receive them." Timely remembered: why is it not therefore as much a sin to receive a liturgy of the masses' giving, were it for nothing else but for the giver? "But he could make no use of such a high estate," quoth the confuter, opportunely. For why then should the servant take upon him to use those things which his master had unfitted himself to use, that he might teach his ministers to follow his steps in the same ministry? But "they were offered him to a bad end." So they prove to the prelates, who, after their preferment, most usually change the teaching la-

bour of the word, into the unteaching ease of lordship over consciences and purses. But he proceeds: "God enticed the Israelites with the promise of Canaan;" did not the prelates bring as slavish minds with them, as the Jews brought out of Egypt, they had left out that instance. Besides that it was then the time, whenas the best of them, as St. Paul saith, "was shut up unto the faith under the law, their schoolmaster," who was forced to entice them as children with childish enticements. But the gospel is our manhood, and the ministry should be the manhood of the gospel, not to look after, much less so basely to plead for earthly rewards.

But God incited the wisest man, Solomon, with these means." Ah, confuter of thyself, this example hath undone thee; Solomon asked an understanding heart, which the prelates have little care to ask. He asked no riches, which is their chief care; therefore was the prayer of Solomon pleasing to God: he gave him wisdom at his request, and riches without asking, as now he gives the prelates riches at their seeking, and no wisdom, because of their perverse asking. But he gives not over yet. "Moses had an eye to the reward." To what reward, thou man that lookest with Balaam's eyes? To what reward had the faith of Moses an eye? He that had forsaken all the greatness of Egypt, and chose a troublesome journey in his old age through the wilderness, and yet arrived not at his journey's end. His faithful eyes were fixed upon that incorruptible reward, promised to Abraham and his seed in the Messiah; he sought a heavenly reward, which could make him happy, and never hurt him; and to such a reward every good may have a respect; but the prelates are eager of such rewards as cannot make them happy, but can only make them worse. Jacob, a prince born, vowed that if God would "but give him bread to eat, and raiment to put on, then the Lord should be his God." But the prelates of mean birth, and oftentimes of lowest, making shew as if they were called to the spiritual and humble ministry of the gospel, yet murmur, and think it a hard service, unless, contrary to the tenor of their profession, they may eat the bread and wear the honours of princes: so much more covetous and base they are than Simon Magus, for he proffered a reward to be admitted to that work, which they will not be meanly hired to.

But, saith he, "Are not the clergy members of Christ: why should not each member thrive alike?" Carnal text-man! as if worldly thriving were one of the privileges we have by being in Christ, and were not a providence oft-times extended more liberally to the infidel than to the Christian. Therefore must the ministers of Christ not be over rich or great in the world, because their calling is spiritual, not secular; because they have a special warfare, which is not to be entangled with many impediments; because their master, Christ, gave them this precept, and set them this example, told them this was the mystery of his coming, by mean things and persons to subdue mighty ones; and lastly, because a middle estate is most proper to the office of teaching, whereas higher dignity teaches far less, and blinds the teacher. Nay, saith the confuter, fetching his last endeavour, "the prelates will be very loath to let go their baronies, and votes in parliament," and calls it "God's cause," with an insufferable impudence. "Not that they love the honours and the means," good men and generous! "but that they would not have their country made guilty of such a sacrilege and injustice!"

A worthy patriot for his own corrupt ends. That which he imputes as sacrilege to his country, is the only way left them to purge that abominable sacrilege out of the land, which none but the prelates are guilty of; who for the discharge of one single duty, receive and keep that which might be enough to satisfy the labours of many painful ministers better deserving than themselves; who possess huge benefices* for lazy performances, great promotions only for the execution of a cruel disgosselling jurisdiction; who engross many pluralities under a non-resident and slubbering dispatch of souls; who let hundreds of parishes famish in one diocess, while they, the prelates, are mute, and yet enjoy that wealth that would furnish all those dark places with able supply: and yet they eat, and yet they live at the rate of earls, and yet hoard up; they who chase away all the faithful shepherds of the flock, and

* The love of pluralities descended as an inheritance from the Roman catholic to the protestant church. Even in this matter, however, some reformation has been effected; for no clergyman, we believe, can now be reproached with equalling, in ambition and the love of lucre, Mansel, chaplain to Henry III., who is said to have held seven hundred ecclesiastical livings at once.—*Hume, Hist. of England* chap. xii.—ED.

bring in a dearth of spiritual food, robbing thereby the church of her dearest treasure, and sending herds of souls starveling to hell, while they feast and riot upon the labours of hireling curates, consuming and purloining even that which by their foundation is allowed, and left to the poor, and to reparations of the church. These are they who have bound the land with the sin of sacrilege, from which mortal engagement we shall never be free, till we have totally removed, with one labour, as one individual thing, prelacy and sacrilege. And herein will the king be a true defender of the faith, not by paring or lessening, but by distributing in due proportion the maintenance of the church, that all parts of the land may equally partake the plentiful and diligent preaching of the faith; the scandal of ceremonies thrown out that delude and circumvent the faith; and the usurpation of prelates laid level, who are in words the fathers, but in their deeds the oppugners of the faith. This is that which will best confirm him in that glorious title.

Thus ye have heard, readers, how many shifts and wiles the prelates have invented to save their ill-got booty. And if it be true, as in scripture it is foretold, that pride and covetousness are the sure marks of those false prophets which are to come; then boldly conclude these to be as great seducers as any of the latter times. For between this and the judgment-day do not look for any arch deceivers, who in spite of reformation will use more craft, or less shame to defend their love of the world and their ambition, than these prelates have done. And if ye think that soundness of reason, or what force of argument soever, will bring them to an ingenuous silence, ye think that which will never be. But if ye take that course which Erasmus was wont to say Luther took against the pope and monks; if ye denounce war against their mitres and their bellies, ye shall soon discern that turban of pride, which they wear upon their heads, to be no helmet of salvation, but the mere metal and hornwork of papal jurisdiction; and that they have also this gift, like a certain kind of some that are possessed, to have their voice in their bellies, which being well-drained and taken down, their great oracle, which is only there, will soon be dumb; and the divine right of episcopacy, forthwith expiring, will put us no more to trouble with tedious antiquities and disputes.

THE DOCTRINE AND DISCIPLINE OF DIVORCE;

RESTORED TO THE GOOD OF BOTH SEXES, FROM THE BONDAGE OF CANON LAW, AND OTHER
MISTAKES, TO THE TRUE MEANING OF SCRIPTURE IN THE LAW AND GOSPEL COMPARED.

WHEREIN ALSO ARE SET DOWN THE BAD CONSEQUENCES OF ABOLISHING, OR CONDEMNING
AS SIN, THAT WHICH THE LAW OF GOD ALLOWS, AND CHRIST ABOLISHED NOT.

NOW THE SECOND TIME REVISED AND MUCH AUGMENTED.
IN TWO BOOKS:

TO THE PARLIAMENT OF ENGLAND WITH THE ASSEMBLY.

MATTH. xiii. 52. "Every scribe instructed in the kingdom of heaven is like the master of
a house, which bringeth out of his treasury things new and old."

PROV. xviii. 13. "He that answereth a matter before he heareth it, it is folly and shame
unto him."

EDITOR'S PRELIMINARY REMARKS

THIS great work on Divorce, with the three parasitical treatises, "Tetrachordon," "The Opinions of Martin Bucer," and "Colasterion," may be said nearly to exhaust all the philosophy and learning of the subject. Still it produced no sensible effect on the laws or manners of the country, the Roman catholic theory of marriage, namely, that it is a sacrament, having in reality prevailed ever since, though now at length repudiated by perhaps a majority of those who are able to think for themselves. Well, however, might Milton inveigh against custom. That which has been long established is usually invested by us with a sacred character; on which account we continue to submit to it, though conscious of the innumerable evils of which it may be the cause to us and others. In combating the received doctrines on divorce, he had to encounter more difficulties than at present beset us, since we generally content ourselves with investigating the reason of the matter, and trouble ourselves very little about authority. We have the advantage, however, of witnessing among our neighbours the working of a more natural theory of divorce, which, owing to the concurrence of a number of unfavourable circumstances, has not proved so satisfactory as mankind anticipated. In discussing the question therefore, we can expect to derive very little aid from experience, and must rely chiefly on reason and the nature of things, unless we will have recourse to that vast mass of evidence supplied by the history of marriage throughout Europe, with the incalculable evils which have arisen from its being considered indissoluble. The object of marriage must be admitted to be the happiness of those who enter into it, not their mere worldly prosperity, or the well ordering of their household and families, but, in a moral and intellectual sense, their own individual delight and tranquillity of mind; where this is not aimed at, marriage degenerates into a mere social connexion for economical purposes, and in which both husband and wife become subservient to the property they bring together, or may happen to amass. The man becomes the steward of the estate, the wife degenerates into a housekeeper, and both plod on more or less comfortably together, according to the accidents of their temper, and the value they set on their worldly acquisitions. This, however, is not really marriage, but a partnership in business, of which the husband and wife constitute the firm, the former attending to the external relations of the

house, the latter to the internal. If they have children, these are by degrees taken into partnership, and the great work of money-making, or accumulation of property, proceeds *pari pasu* with the multiplication of the partners. In such industrial connexions divorce is seldom needed, money being the great ruling divinity of all the parties concerned. Love has no opportunity to intrude itself, to introduce disorder, or disturb their calculations. The husband may perhaps, in some few cases, and then rather in obedience to fashion than to feeling, encumber himself with a mistress; but she also must be economical; and if she does not add to the general stock, must be careful to diminish it as little as possible. Otherwise she is soon cashiered, Mammon not easily enduring the ostentatious intrusion of passion into his dominions. For this class of people facility of divorce is not much required. Love is most troublesome in the houses of the wealthy who have accumulated property, and have ceased to carry on the process, or have inherited it from their forefathers. To the same class also belong, not in property but in feeling, all men of intellectual pursuits, who, in cultivating their minds, cultivate also their passions, as the great active powers which put the microcosm in motion. Persons of this cast, corresponding with that of the Brahmans in Hindostan, seek for a large share of their happiness in the love of women, about which, for their greater satisfaction, they build up a whirl of metaphysical subtleties, refining, purifying, and elevating their favourite passion till it is lost too frequently in the clouds. With them marriage becomes a very different contract from what it is among the under classes. Men of speculative minds have always sought to combine the celestial with the terrestrial sphere; and knowing that the apogæum of the latter is love, they have imagined that they should find in marriage the ultimate development of their natures, and a happiness not altogether appertaining to earth: but a thousand causes concur to obstruct the designs of man in the construction of this moral Babel: neither materially nor spiritually can we escape from the conditions of our existence. The marriage even of the wisest men is found to be a lottery, and the union of suitable persons is consequently not the rule, but the exception. When men, therefore, seek for all their happiness in marriage, and are disappointed, not through the imperfection of the institution itself, but through their own haste, ignorance, or bad fortune, it seems perfectly consistent with every consideration of justice and equity that they should be allowed to repair their mistake or misfortune through the instrumentality of divorce. Nor let it be supposed that women are less interested in this matter than men, since experience shews that unfortunate marriages are productive, if possible, of more misery to them than to their husbands, in proportion as they have fewer external resources, a much more limited sympathy, and have their conduct and demeanour subjected to an infinitely severer scrutiny. In these matters of marriage and divorce, the laws should, as far as possible, place both sexes on terms of perfect equality; or, rather, should shew more favour to women, to make amends for the other disadvantages to which they are exposed by the constitution of society. In enacting a law of divorce, care should be taken to guard against the effects of temporary caprice. But whenever it clearly appears that man and wife can no longer live together in peace and harmony, their separation would be far more beneficial to themselves, and favourable to morals, than their compulsory union. It is to be regretted that Milton's language should now, in course of time, have

come to appear at first sight a little antiquated, which may discourage many from the study of this interesting and extraordinary work, in which nearly every question connected with marriage and divorce is discussed with surprising eloquence, learning, and freedom. To his own contemporaries his expressions, no doubt, appeared appropriate and perspicuous, though they now often seem vague and ill-selected, through the inevitable revolutions of language, which have stripped words of their old significations to attach to them others altogether new. Nevertheless, a moderate supply of patience will enable us to reconcile ourselves to his diction, and to that peremptory style of argumentation, which in an age of political excitement and fierce party struggles is naturally adopted by all earnest and energetic writers. In scriptural interpretation, he pushes the protestant licence to the utmost, arrays text against text, gospel against law, and law against gospel, and ultimately decides in conformity with the suggestions of reason. This in a person so strict and pious, is really a matter of astonishment. No man was ever more religious than Milton, but his religion was a pure transcendental philosophy, which soared above texts and formularies, and rested ultimately on the eternal relations subsisting between God and his creatures. In other respects these works on divorce are full of beauty, of poetical descriptions of love, of philosophical investigations, of original ideas and images. The whole is pervaded and adorned by an enthusiastic spirit of poetry which constitutes in him the vitality of style. All therefore who can tolerate a little quaintness and plain speaking, and who are not averse from being taught by a somewhat dogmatic instructor, can read with pleasure Milton's speculations on divorce, which are full of sound wisdom, which may serve to enlighten both our legislators and philosophers, if they will be modest enough to listen and learn.

TO THE PARLIAMENT OF ENGLAND, WITH THE ASSEMBLY.
 IF it were seriously asked, (and it would be no untimely question,) renowned parliament, select assembly! who of all teachers and masters, that have ever taught, hath drawn the most disciples after him, both in religion and in manners? it might be not untruly answered, custom. Though virtue be commended for the most persuasive in her theory, and conscience in the plain demonstration of the spirit finds most evincing; yet whether it be the secret of divine will, or the original blindness we are born in, so it happens for the most part that custom still is silently received for the best instructor. Except it be, because her method is so glib and easy, in some manner like to that vision of Ezekiel rolling up her sudden book of implicit knowledge, for him that will to take and swallow down at pleasure; which proving but of bad nourishment in the concoction, as it was heedless in the devouring, puffs up unhealthily a certain big face of pretended learning, mistaken among credulous men for the wholesome

habit of soundness and good constitution, but is indeed no other than that swoln visit of counterfeit knowledge and literature, which not only in private mars our education, but also in public is the common climber into every chair, where either religion is preached, or law reported; filling each estate of life and profession with abject and servile principles, depressing the high and heaven-born spirit of man, far beneath the condition wherein either God created him, or sin hath sunk him. To pursue the allegory, custom being but a mere face, as echo is a mere voice, rests not in her unaccomplishment, until by secret inclination she accorporate herself with error, who being a blind and serpentine body without a head, willingly accepts what he wants, and supplies what her incompleteness went seeking. Hence it is, that error supports custom, custom countenances error; and these two between them would persecute and chase away all truth and solid wisdom out of human life, were it not that God, rather than man, once in many ages calls together the prudent and religious counsels of men, deputed to repress the incroachments, and to work off the inveterate blots and obscurities wrought upon our minds by the subtle insinuating of error and custom; who, with the numerous and vulgar train of their followers, make it their chief design to envy and cry down the industry of free reasoning, under the terms of humour and innovation; as if the womb of teeming truth were to be closed up, if she presume to bring forth aught that sorts not with their unchewed notions and suppositions. Against which notorious injury and abuse of man's free soul, to testify and oppose the utmost that study and true labour can attain, heretofore the incitement of men reputed grave hath led me among others; and now the duty and the right of an instructed Christian calls me through the chance of good or evil report, to be the sole advocate of a discountenanced truth: a high enterprise, lords and commons! a high enterprise and a hard, and such as every seventh son of a seventh son does not venture on. Nor have I amidst the clamour of so much envy and impertinence whither to appeal, but to the concourse of so much piety and wisdom here assembled. Bringing in my hands an ancient and most necessary, most charitable, and yet most injured statute of Moses: not repealed ever by him who only had the authority, but

thrown aside with much inconsiderate neglect, under the rubbish of canonical ignorance; as once the whole law was by some such like conveyance in Josiah's time. And he who shall endeavour the amendment of any old neglected grievance in church or state, or in the daily course of life, if he be gifted with abilities of mind, that may raise him to so high an undertaking, I grant he hath already much whereof not to repent him; yet let me arread him, not to be the foreman of any misjudged opinion, unless his resolutions be firmly seated in a square and constant mind, not conscious to itself of any deserved blame, and regardless of ungrounded suspicions. For this let him be sure, he shall be boarded presently by the ruder sort, but not by discreet and well-nurtured men, with a thousand idle descants and surmises. Who when they cannot confute the least joint or sinew of any passage in the book; yet God forbid that truth should be truth, because they have a boisterous conceit of some pretences in the writer. But were they not more busy and inquisitive than the apostle commends, they would hear him at least, "rejoicing so the truth be preached, whether of envy or other pretence whatsoever:" for truth is as impossible to be soiled by any outward touch, as the sunbeam; though this ill hap wait on her nativity, that she never comes into the world, but like a bastard, to the ignominy of him that brought her forth; till time, the midwife rather than the mother of truth, have washed and salted the infant, declared her legitimate, and churched the father of his young Minerva, from the needless causes of his purgation. Yourselves can best witness this, worthy patriots! and better will, no doubt hereafter: for who among ye of the foremost that have travailed in her behalf to the good of church or state, hath not been often traduced to be the agent of his own by-ends, under pretext of reformation? So much the more I shall not be unjust to hope, that however infamy or envy may work in other men to do her fretful will against this discourse, yet that the experience of your own uprightness misinterpreted will put ye in mind, to give it free audience and generous construction. What though the brood of Belial, the draff of men, to whom no liberty is pleasing, but unbridled and vagabond lust without pale or partition, will laugh broad perhaps, to see so great a strength of scripture

mustering up in favour, as they suppose, of their debaucheries; they will know better when they shall hence learn, that honest liberty is the greatest foe to dishonest licence. And what though others, out of a waterish and queasy conscience, because ever crazy and never yet sound, will rail and fancy to themselves that injury and licence is the best of this book? Did not the distemper of their own stomachs affect them with a dizzy megrim, they would soon tie up their tongues and discern themselves like that Assyrian blasphemer, all this while reproaching not man, but the Almighty, the Holy One of Israel, whom they do not deny to have belawgiven his own sacred people with this very allowance, which they now call injury and licence, and dare cry shame on, and will do yet a while, till they get a little cordial sobriety to settle their qualming zeal. But this question concerns not us perhaps: indeed man's disposition, though prone to search after vain curiosities, yet when points of difficulty are to be discussed, appertaining to the removal of unreasonable wrong and burden from the perplexed life of our brother, it is incredible how cold, how dull, and far from all fellow-feeling we are, without the spur of self-concernment. Yet if the wisdom, the justice, the purity of God be to be cleared from foulest imputations, which are not yet avoided; if charity be not to be degraded and trodden down under a civil ordinance; if matrimony be not to be advanced like that exalted perdition written of to the Thessalonians, "above all that is called God," or goodness, nay, against them both; then I dare affirm, there will be found in the contents of this book that which may concern us all. You it concerns chiefly, worthies in parliament! on whom, as on our deliverers, all our grievances and cares, by the merit of your eminence and fortitude, are devolved. Me it concerns next, having with much labour and faithful diligence first found out, or at least with a fearless and communicative candour first published, to the manifest good of Christendom, that which, calling to witness everything mortal and immortal, I believe unfeignedly to be true. Let not other men think their conscience bound to search continually after truth, to pray for enlightening from above, to publish what they think they have so obtained, and debar me from conceiving myself tied by the same duties. Ye have now,

doubtless, by the favour and appointment of God, ye have now in your hands a great and populous nation to reform; from what corruption, what blindness in religion, ye know well; in what a degenerate and fallen spirit from the apprehension of native liberty, and true manliness, I am sure ye find; with what unbounded licence rushing to whoredoms and adulteries, needs not long inquiry: insomuch that the fears, which men have of too strict a discipline, perhaps exceed the hopes that can be in others of ever introducing it with any great success. What if I should tell ye now of dispensations and indulgences, to give a little the reins, to let them play and nibble with the bait awhile; a people as hard of heart as that Egyptian colony that went to Canaan. This is the common doctrine that adulterous and injurious divorces were not connived only, but with eye open allowed of old for hardness of heart. But that opinion, I trust, by then this following argument hath been well read, will be left for one of the mysteries of an indulgent Antichrist to farm out incest by, and those his other tributary pollutions. What middle way can be taken then, may some interrupt, if we must neither turn to the right, nor to the left, and that the people hate to be reformed? Mark then, judges and lawgivers, and ye whose office it is to be our teachers, for I will utter now a doctrine, if ever any other, though neglected or not understood, yet of great and powerful importance to the governing of mankind. He who wisely would restrain the reasonable soul of man within due bounds, must first himself know perfectly, how far the territory and dominion extends of just and honest liberty. As little must he offer to bind that which God hath loosened, as to loosen that which he hath bound. The ignorance and mistake of this high point hath heaped up one huge half of all the misery that hath been since Adam. In the gospel we shall read a supercilious crew of masters, whose holiness, or rather whose evil eye, grieving that God should be so facile to man, was to set straiter limits to obedience than God hath set, to enslave the dignity of man, to put a garrison upon his neck of empty and over-dignified precepts: and we shall read our Saviour never more grieved and troubled than to meet with such a peevish madness among men against their own freedom. How can we expect him to be less offended with us, when

much of the same folly shall be found yet remaining where it least ought, to the perishing of thousands? The greatest burden in the world is superstition, not only of ceremonies in the church, but of imaginary and scarecrow sins at home. What greater weakening, what more subtle stratagem against our Christian warfare, when besides the gross body of real transgressions to encounter, we shall be terrified by a vain and shadowy menacing of faults that are not? When things indifferent shall be set to overfront us under the banners of sin, what wonder if we be routed, and by this art of our adversary, fall into the subjection of worst and deadliest offences? The superstition of the papist is, "Touch not, taste not," when God bids both; and ours is, "Part not, separate not," when God and charity both permits and commands. "Let all your things be done with charity," saith St. Paul; and his master saith, "She is the fulfilling of the law." Yet now a civil, an indifferent, a sometime dissuaded law of marriage, must be forced upon us to fulfil, not only without charity but against her. No place in heaven or earth, except hell, where charity may not enter: yet marriage, the ordinance of our solace and contentment, the remedy of our loneliness, will not admit now either of charity or mercy, to come in and mediate, or pacify the fierceness of this gentle ordinance, the unremedied loneliness of this remedy. Advise ye well, supreme senate, if charity be thus excluded and expelled, how ye will defend the untainted honour of your own actions and proceedings. He who marries, intends as little to conspire his own ruin, as he that swears allegiance: and as a whole people is in proportion to an ill government, so is one man to an ill marriage. If they, against any authority, covenant, or statute, may, by the sovereign edict of charity, save not only their lives but honest liberties from unworthy bondage, as well may he against any private covenant, which he never entered to his mischief, redeem himself from unsupportable disturbances to honest peace and just contentment. And much the rather, for that to resist the highest magistrate though tyrannizing, God never gave us express allowance, only he gave us reason, charity, nature, and good example to bear us out; but in this economical misfortune thus to demean ourselves, besides the warrant of those four great directors, which doth as

justly belong hither, we have an express law of God, and such a law, as whereof our Saviour with a solemn threat forbade the abrogating. For no effect of tyranny can sit more heavy on the commonwealth, than this household unhappiness on the family. And farewell all hope of true reformation in the state, while such an evil as this lies undiscerned or unregarded in the house: on the redress whereof depends not only the spiritful and orderly life of our grown men, but the willing and careful education of our children. Let this therefore be new examined, this tenure and freehold of mankind, this native and domestic charter given us by a greater lord than that Saxon king the Confessor. Let the statutes of God be turned over, be scanned anew, and considered not altogether by the narrow intellectuals of quotationists and common places, but (as was the ancient right of councils) by men of what liberal profession soever, of eminent spirit and breeding, joined with a diffuse and various knowledge of divine and human things; able to balance and define good and evil, right and wrong, throughout every state of life; able to shew us the ways of the Lord straight and faithful as they are, not full of cranks and contradictions, and pitfalling dispenses, but with divine insight and benignity measured out to the proportion of each mind and spirit, each temper and disposition created so different each from other, and yet by the skill of wise conducting, all to become uniform in virtue. To expedite these knots, were worthy a learned and memorable synod; while our enemies expect to see the expectation of the church tired out with dependencies and independencies, how they will compound and in what calends. Doubt not, worthy senators! to vindicate the sacred honour and judgment of Moses your predecessor, from the shallow commenting of scholastics and canonists. Doubt not after him to reach out your steady hands to the misinformed and wearied life of man; to restore this his lost heritage, into the household state: wherewith be sure that peace and love, the best subsistence of a Christian family, will return home from whence they are now banished; places of prostitution will be less haunted, the neighbour's bed less attempted, the yoke of prudent and many discipline will be generally submitted to; sober and well-ordered living will soon spring up in the commonwealth. Ye have an

author great beyond exception, Moses; and one yet greater, he who hedged in from abolishing every smallest jot and tittle of precious equity contained in that law, with a more accurate and lasting Masoreth, than either the synagogue of Ezra or the Galilæan school at Tiberias hath left us. Whatever else ye can enact, will scarce concern a third part of the British name: but the benefit and good of this your magnanimous example, will easily spread far beyond the banks of Tweed and the Norman isles. It would not be the first or second time, since our ancient druids, by whom this island was the cathedral of philosophy to France, left off their pagan rights, that England hath had this honour vouchsafed from heaven, to give out reformation to the world. Who was it but our English Constantine that baptized the Roman empire? Who but the Northumbrian Willibrode, and Winifride of Devon, with their followers, were the first apostles of Germany? Who but Alcuin and Wickliff our countrymen, opened the eyes of Europe, the one in arts, the other in religion? Let not England forget her precedence of teaching nations how to live.

Know, worthies; and exercise the privilege of your honoured country. A greater title I here bring ye than is either in the power or in the policy of Rome to give her monarchs; this glorious act will style ye the defenders of charity. Nor is this yet the highest inscription that will adorn so religious and so holy a defence as this; behold here the pure and sacred law of God, and his yet purer and more sacred name, offering themselves to you, first of all, Christian reformers, to be acquitted from the long-suffered ungodly attribute of patronizing adultery. Defer not to wipe off instantly these imputative blurs and stains cast by rude fancies upon the throne and beauty itself of inviolable holiness: lest some other people more devout and wise than we bereave us this offered immortal glory, our wonted prerogative, of being the first asserters in every great vindication. For me, as far as my part leads me, I have already my greatest gain, assurance and inward satisfaction to have done in this nothing unworthy of an honest life, and studies well employed. With what event, among the wise and right understanding handful of men, I am secure. But how among the drove of custom and prejudice this will be relished by such whose capacity, since their youth

run ahead into the easy creek of a system or a medulla, sails there at will under the blown physiognomy of their unlaboured rudiments; for them, what their taste will be, I have also surety sufficient, from the entire league that hath ever been between formal ignorance and grave obstinacy. Yet when I remember the little that our Saviour could prevail about this doctrine of charity against the crabbed textuists of his time, I make no wonder, but rest confident, that whoso prefers either matrimony or other ordinance before the good of man and the plain exigence of charity, let him profess papist, or protestant, or what he will, he is no better than a pharisee, and understands not the gospel: whom as a misinterpreter of Christ I openly protest against; and provoke him to the trial of this truth before all the world: and let him bethink him withal how he will sodder up the shifting flaws of his ungirt permissions, his venial and unvenial dispenses, wherewith the law of God pardoning and unpardoning hath been shamefully branded for want of heed in glossing, to have eluded and baffled out all faith and chastity from the marriage-bed of that holy seed, with politic and judicial adulteries. I seek not to seduce the simple and illiterate; my errand is to find out the choicest and the learnedest, who have this high gift of wisdom to answer solidly, or to be convinced. I crave it from the piety, the learning, and the prudence which is housed in this place. It might perhaps more fitly have been written in another tongue: and I had done so, but that the esteem I have of my country's judgment, and the love I bear to my native language to serve it first with what I endeavour, make me speak it thus, ere I assay the verdict of outlandish readers. And perhaps also here I might have ended nameless, but that the address of these lines chiefly to the parliament of England might have seemed ingrateful not to acknowledge by whose religious care, unwearied watchfulness, courageous and heroic resolutions, I enjoy the peace and studious leisure to remain,

The Honourer and Attendant of their
noble Worth and Virtues,

JOHN MILTON.

DOCTRINE AND DISCIPLINE OF DIVORCE.

BOOK I.

THE PREFACE.

That Man is the Occasion of his own Miseries in most of those Evils which he imputes to God's inflicting. The Absurdity of our Canonists in their Decrees about Divorce. The Christian imperial Laws framed with more Equity. The opinion of Hugo Grotius and Paulus Fagius: And the Purpose in General of this Discourse.

MANY men, whether it be their fate or fond opinion, easily persuade themselves, if God would but be pleased a while to withdraw his just punishments from us, and to restrain what power either the devil or any earthly enemy hath to work us wo, that then man's nature would find immediate rest and releasement from all evils. But verily they who think so, if they be such as have a mind large enough to take into their thoughts a general survey of human things, would soon prove themselves in that opinion far deceived. For though it were granted us by divine indulgence to be exempt from all that can be harmful to us from without, yet the perverseness of our folly is so bent, that we should never cease hammering out of our own hearts, as it were out of a flint, the seeds and sparkles of new misery to ourselves, till all were in a blaze again. And no marvel if out of our own hearts, for they are evil; but even out of those things which God meant us, either for a principal good, or a pure contentment, we are still hatching and contriving upon ourselves matter of continual sorrow and perplexity. What greater good to man than that revealed rule, whereby God vouchsafes to shew us how he would be worshipped? And yet that not rightly understood became the cause, that once a famous man in Israel could not but oblige his conscience to be the sacrificer; or if not, the gaoler of his innocent and only daughter;* and was the cause oftentimes that

* The reader will at once perceive that Milton here alludes to the story of Jephtha and his daughter, which may be regarded as one of the most suggestive and pathetic in the Old Testament. Two interpretations have been given of the event: the first, that she was really offered up in sacrifice as a common victim, which was the interpretation adopted by the ancients. As mankind gradually acquired more humane sentiments, they suffered their feelings to interfere with their views of antiquity. Sigonius, however, in his learned and elaborate work, "De Republica Hebræorum," expresses no doubt

armies of valiant men have given up their throats to a heathenish enemy on the sabbath day; fondly thinking their defensive resistance to be as then a work unlawful. What thing more instituted to the solace and delight of man than marriage? And yet the misinterpreting of some scripture, directed mainly against the abusers of the law for divorce given by Moses, hath changed the blessing of matrimony not seldom into a familiar and coinhabiting mischief; at least into a drooping and disconsolate household captivity, without refuge or redemption. So ungoverned and so wild a race doth superstition run us, from one extreme of abused liberty into the other of unmerciful restraint. For although God in the first ordaining of marriage taught us to what end he did it, in words expressly implying the apt and cheerful conversation of man with woman, to comfort and refresh him against the evil of solitary life, not mentioning the purpose of generation till afterwards, as being but a secondary end in dignity, though not in necessity: yet now, if any two be but once handed in the church, and have tasted in any sort the nuptial bed, let them find themselves never so mistaken in their dispositions through any error, concealment, or misadventure, that through their different tempers, thoughts, and constitutions, they can neither be to one another a remedy against loneliness, nor live in any union or contentment all their days; yet they shall, so they be but found suitably weaponed to the least possibility of sensual enjoyment, be made, spite of antipathy, to fadge together, and combine as they may to their unspeakable wearisomeness, and despair of all sociable delight in the ordinance which God established to that very end. What a calamity is this? and, as the wise man, if he were alive, would sigh out in his own phrase, what a "sore evil is this under the sun!" All which we can refer justly to no other author than the canon law and her adherents, not consulting with charity, the interpreter and guide of our faith, but resting in the mere element of the text; doubtless by the policy of the devil to make that gracious ordinance become unsupportable, that what with men not daring to venture upon wedlock, and what with men wearied out of it, all inordinate licence might abound. It was that Jephtha put his daughter to death, as he would have put to death a sheep or an ox; and this, I think, is the sense in which the narrative should be understood.—ED.

for many ages that marriage lay in disgrace with most of the ancient doctors, as a work of the flesh, almost a defilement, wholly denied to priests, and the second time dissuaded to all, as he that reads Tertullian or Jerome may see at large. Afterwards it was thought so sacramental, that no adultery or desertion could dissolve it; and this is the sense of our canon courts in England to this day, but in no other reformed church else: yet there remains in them also a burden on it as heavy as the other two were disgraceful or superstitious, and of as much iniquity, crossing a law not only written by Moses, but characterized in us by nature, of more antiquity and deeper ground than marriage itself; which law is to force nothing against the faultless proprieties of nature, yet that this may be colourably done, our Saviour's words touching divorce are as it were congealed into a stony rigour, inconsistent both with his doctrine and his office; and that which he preached only to the conscience is by canonical tyranny snatched into the compulsive censure of a judicial court; where laws are imposed even against the venerable and secret power of nature's impression, to love, whatever cause be found to loathe: which is a heinous barbarism both against the honour of marriage, the dignity of man and his soul, the goodness of Christianity, and all the human respects of civility. Notwithstanding that some the wisest and gravest among the Christian emperors, who had about them, to consult with, those of the fathers then living, who for their learning and holiness of life are still with us in great renown, have made their statutes and edicts concerning this debate far more easy and relenting in many necessary cases, wherein the canon is inflexible. And Hugo Grotius, a man of these times, one of the best learned, seems not obscurely to adhere in his persuasion to the equity of those imperial decrees, in his notes upon the Evangelists; much allaying the outward roughness of the text, which hath for the most part been too immoderately expounded; and excites the diligence of others to inquire further into this question, as containing many points that have not yet been explained. Which ever likely to remain intricate and hopeless upon the suppositions commonly stuck to, the authority of Paulus Fagius, one so learned and so eminent in England once, if it might persuade, would straight acquaint us with a solution of these differences no less prudent than compendious. He, in his

comment on the Pentateuch, doubted not to maintain that divorces might be as lawfully permitted by the magistrate to Christians, as they were to the Jews. But because he is but brief, and these things of great consequence not to be kept obscure, I shall conceive it nothing above my duty, either for the difficulty or the censure that may pass thereon, to communicate such thoughts as I also have had, and do offer them now in this general labour of reformation to the candid view both of church and magistrate: especially because I see it the hope of good men, that those irregular and unspiritual courts have spun their utmost date in this land, and some better course must now be constituted. This therefore shall be the task and period of this discourse to prove, first, that other reasons of divorce, besides adultery, were by the law of Moses, and are yet to be allowed by the Christian magistrate as a piece of justice, and that the words of Christ are not hereby contraried. Next, that to prohibit absolutely any divorce whatsoever, except those which Moses excepted, is against the reason of law, as in due place I shall shew out of Fagius, with many additions. He therefore who by adventuring, shall be so happy as with success to light the way of such an expedient liberty and truth as this, shall restore the much-wronged and over-sorrowed state of matrimony, not only to those merciful and life-giving remedies of Moses, but, as much as may be, to that serene and blissful condition it was in at the beginning, and shall deserve of all apprehensive men, (considering the troubles and distempers, which, for want of this in sight, have been so oft in kingdoms, in states, and families,) shall deserve to be reckoned among the public benefactors of civil and human life, above the inventors of wine and oil; for this is a far dearer, far nobler, and more desirable cherishing to man's life, unworthily exposed to sadness and mistake, which he shall vindicate. Not that licence, and levity, and unconsented breach of faith should herein be countenanced, but that some conscionable and tender pity might be had of those who have unwarily, in a thing they never practised before, made themselves the bondmen of a luckless and helpless matrimony. In which argument, he whose courage can serve him to give the first onset, must look for two several oppositions: the one from those who having sworn themselves to long custom, and the letter of the text, will not out of the road; the

other from those whose gross and vulgar apprehensions conceit but low of matrimonial purposes, and in the work of male and female think they have all. Nevertheless, it shall be here sought by due ways to be made appear, that those words of God in the institution, promising a meet help against loneliness, and those words of Christ, that "his yoke is easy, and his burden light," were not spoken in vain: for if the knot of marriage may in no case be dissolved but for adultery, all the burdens and services of the law are not so intolerable. This only is desired of them who are minded to judge hardly of thus maintaining, that they would be still, and hear all out, nor think it equal to answer deliberate reason with sudden heat and noise; remembering this, that many truths now of reverend esteem and credit, had their birth and beginning once from singular and private thoughts, while the most of men were otherwise possessed; and had the fate at first to be generally exploded and exclaimed on by many violent opposers: yet I may err perhaps in soothing myself, that this present truth revived will deserve on all hands to be not sinisterly received, in that it undertakes the cure of an inveterate disease crept into the best part of human society; and to do this with no smarting corrosive, but a smooth and pleasing lesson, which received both the virtue to soften and dispel rooted and knotty sorrows, and without enchantment, if that be feared, or spell used, hath regard at once both to serious pity and upright honesty; that tends to the redeeming and restoring of none but such as are the object of compassion, having in an ill hour hampered themselves, to the utter dispatch of all their most beloved comforts and repose for this life's term. But if we shall obstinately dislike this new overture of unexpected ease and recovery, what remains but to deplore the frowardness of our hopeless condition, which neither can endure the estate we are in, nor admit of remedy either sharp or sweet? Sharp we ourselves distaste; and sweet, under whose hands we are, is scrupled and suspected as too luscious. In such a posture Christ found the Jews, who were neither won with the austerity of John the Baptist, and thought it too much licence to follow freely the charming pipe of him who sounded and proclaimed liberty and relief to all distresses: yet truth in some age or other will find her witness, and shall be justified at last by her own children.

CHAPTER I.

The Position proved by the Law of Moses. That Law expounded and asserted to a moral and charitable Use, first by Paulus Fagius, next with other Additions.

To remove therefore, if it be possible, this great and sad oppression, which through the strictness of a literal interpreting hath invaded and disturbed the dearest and most peaceable estate of household society, to the overburdening, if not the overwhelming of many Christians better worth than to be so deserted of the church's considerate care, this position shall be laid down, first proving, then answering what may be objected either from scripture or light of reason.

“That indisposition, unfitness, or contrariety of mind, arising from a cause in nature unchangeable, hindering, and ever likely to hinder the main benefits of conjugal society, which are solace and peace; is a greater reason of divorce than natural frigidity, especially if there be no children, and that there be mutual consent.”

This I gather from the law in Deut. xxiv. 1: “When a man hath taken a wife and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her, let him write her a bill of divorcement, and give it in her hand, and send her out of his house,” &c. This law, if the words of Christ may be admitted into our belief, shall never, while the world stands, for him be abrogated. First therefore I here set down what learned Fagius hath observed on this law: “The law of God,” saith he, “permitted divorce for the help of human weakness. For every one that of necessity separates, cannot live single. That Christ denied divorce to his own, hinders not; for what is that to the unregenerate, who hath not attained such perfection? Let not the remedy be despised, which was given to weakness. And when Christ saith, who marries the divorced commits adultery, it is to be understood if he had any plot in the divorce.” The rest I reserve until it be disputed, how the magistrate is to do herein. From hence we may plainly discern a twofold consideration in this law: first, the end of the law-giver, and the proper act of the law, to command or to allow something just and honest, or indifferent. Secondly, his sufferance from some accidental result of evil by this allowance,

which the law cannot remedy. For if this law have no other end or act but only the allowance of sin, though never to so good intention, that law is no law, but sin muffled in the robe of law, or law disguised in the loose garment of sin. Both which are too foul hypotheses, to save the phenomenon of our Saviour's answer to the pharisees about this matter. And I trust anon, by the help of an infallible guide, to perfect such Prutenic tables, as shall mend the astronomy of our wide expositors.

The cause of divorce mentioned in the law is translated "some uncleanness," but in the Hebrew it sounds "nakedness of aught, or any real nakedness:" which by all the learned interpreters is referred to the mind as well as to the body. And what greater nakedness or unfitness of mind than that which hinders ever the solace and peaceful society of the married couple? And what hinders that more than the unfitness and defectiveness of an unconjugal mind? * The cause therefore of divorce expressed in the position cannot but agree with that described in the best and equallest sense of Moses's law. Which, being a matter of pure charity, is plainly moral, and more now in force than ever; therefore surely lawful. For if under the law such was God's gracious indulgence, as not to suffer the ordinance of his goodness and favour through any error to be seared and stigmatized upon his ser-

* If ever the law of divorce comes to be properly considered in any civilized country, a very great reform will be effected in society; for nothing can be more unjust or tyrannical than that law as it now stands. Having been invented and established by men, it is calculated to bear with extreme severity upon women, who are daily subjected to wrongs and hardships which they would not endure, were the relief of divorce open to them. They who take a different view, descant upon the encouragement which would, they say, be given to immorality were divorce made easy. But the contrary is the truth; and it is in behalf of morals, and for the sake of imparting a higher tone to the feelings of society, that the present unnatural system should be abolished. Where, what Milton calls, an unconjugal mind exists, there must be unconjugal manners; and to what these lead no one need be told. Where marriage is indissoluble, people presume upon that fact to transgress its laws, which they would not do were it legally practicable to obtain immediate redress. However, there is a great indisposition in mankind to innovate in legislation; and they had generally rather be miserable according to rule, than free and happy upon a novel principle. For this reason, all Milton's arguments have been hitherto thrown away, nor does there appear to be any likelihood that the present generation will act more wisely than those which have gone before.—ED.

vants to their misery and thralldom ; much less will he suffer it now under the covenant of grace, by abrogating his former grant of remedy and relief. But the first institution will be objected to have ordained marriage inseparable. To that a little patience until this first part have amply discoursed the grave and pious reasons of this divorcive law ; and then I doubt not but with one gentle stroking to wipe away ten thousands tears out of the life of man. Yet thus much I shall now insist on, that whatever the institution were, it could not be so enormous, nor so rebellious against both nature and reason as to exalt itself above the end and person for whom it was instituted.

CHAPTER II.

The first Reason of the Law grounded on the prime Reason of Matrimony. That no Covenant whatsoever obliges against the main End both of itself, and of the parties covenanting.

FOR all sense and equity reclaims, that any law or covenant, how solemn or strait soever, either between God and man, or man and man, though of God's joining, should bind against a prime and principal scope of its own institution, and of both or either party covenanting ; neither can it be of force to engage a blameless creature to his own perpetual sorrow, mistaken for his expected solace, without suffering charity to step in and do a confessed good work of parting those whom nothing holds together but this God's joining, falsely supposed against the express end of his own ordinance. And what his chief end was of creating woman to be joined with man, his own instituting words declare, and are infallible to inform us what is marriage, and what is no marriage ; unless we can think them set there to no purpose : " It is not good," saith he, " that man should be alone. I will make him a help meet for him." From which words, so plain, less cannot be concluded, nor is by any learned interpreter, than that in God's intention a meet and happy conversation is the chiefest and the noblest end of marriage : for we find here no expression so necessarily implying carnal knowledge, as this prevention of loneliness to the mind and spirit of man. To this, Fagius, Calvin, Pareus, Rivetus, as willingly and largely assent as can be wished. And indeed it is a greater blessing

from God, more worthy so excellent a creature as man is, and a higher end to honour and sanctify the league of marriage, whenas the solace and satisfaction of the mind is regarded and provided for before the sensitive pleasing of the body. And with all generous persons married thus it is, that where the mind and person pleases aptly, there some unaccomplishment of the body's delight may be better borne with, than when the mind hangs off in an unclosing disproportion, though the body be as it ought; for there all corporal delight will soon become unsavoury and contemptible. And the solitariness of man, which God had namely and principally ordered to prevent by marriage, hath no remedy, but lies under a worse condition than the loneliest single life: for in single life the absence and remoteness of a helper might inure him to expect his own comforts out of himself, or to seek with hope; but here the continual sight of his deluded thoughts, without cure, must needs be to him, if especially his complexion incline him to melancholy, a daily trouble and pain of loss, in some degree like that which reprobates feel.* Lest therefore so noble a creature as man should be shut up incurably under a worse evil by an easy mistake in that ordinance which God gave him to remedy a less evil, reaping to himself sorrow while he went to rid away solitariness, it cannot avoid to be concluded, that if the woman be naturally so of disposition, as will not help to remove, but help to increase that same Godforbidden loneliness, which in time draws on with it a general discomfort and dejection of mind, not beseeeming either Christian profession or moral conversation, unprofitable and dangerous to the commonwealth, when the household estate, out of which must flourish forth the vigour and spirit of all public enterprises, is so ill-contented and procured at home, and cannot be supported; such a marriage can be no marriage, whereto the most honest end is wanting; and the aggrieved person shall do more manly, to be extraordinary and singular in claiming the due right whereof he is frustrated, than to piece up his lost contentment by visiting the stews, or stepping to his neighbour's bed, which is the common shift in this misfortune; or else by suffering his useful life to waste away,

* The reader will find in various passages of "Paradise Lost," Milton's ideas of love and marriage condensed into a small compass, and clothed with all the majesty of poetry.—ED.

and be lost under a secret affliction of an unconscionable size to human strength. Against all which evils the mercy of this Mosaic law was graciously exhibited.

CHAPTER III.

The Ignorance and Iniquity of Canon-law, providing for the Right of the Body in Marriage, but nothing for the Wrongs and Grievances of the Mind. An Objection, that the Mind should be better looked to before contract, answered.

How vain, therefore, is it, and how preposterous in the canon law, to have made such careful provision against the impediment of carnal performance, and to have had no care about the unconvincing inability of mind so defective to the purest and most sacred end of matrimony; and that the vessel of voluptuous enjoyment must be made good to him that has taken it upon trust, without any caution; whereas the mind, from whence must flow the acts of peace and love, a far more precious mixture than the quintessence of an excrement, though it be found never so deficient and unable to perform the best duty of marriage in a cheerful and agreeable conversation, shall be thought good enough, however flat and melancholious it be, and must serve, though to the eternal disturbance and languishing of him that complains! Yet wisdom and charity, weighing God's own institution, would think that the pining of a sad spirit wedded to loneliness should deserve to be freed, as well as the impatience of a sensual desire so providently relieved. It is read to us in the liturgy, that "we must not marry to satisfy the fleshly appetite, like brute beasts, that have no understanding;" but the canon so runs, as if it dreamed of no other matter than such an appetite to be satisfied; for if it happen that nature hath stopped or extinguished the veins of sensuality, that marriage is annulled. But though all the faculties of the understanding and conversing part after trial appear to be so ill and so aversely met through nature's unalterable working, as that neither peace, nor any sociable contentment can follow, it is as nothing; the contract shall stand as firm as ever, betide what will. What is this but secretly to instruct us, that however many grave reasons are pretended to the married life,

yet that nothing indeed is thought worth regard therein, but the prescribed satisfaction of an irrational heat? Which cannot be but ignominious to the state of marriage, dishonourable to the undervalued soul of man, and even to Christian doctrine itself: while it seems more moved at the disappointing of an impetuous nerve, than at the ingenuous grievance of a mind unreasonably yoked; and to place more of marriage in the channel of concupiscence, than in the pure influence of peace and love, whereof the soul's lawful contentment is the only fountain.

But some are ready to object, that the disposition ought seriously to be considered before. But let them know again, that for all the wariness can be used, it may yet befall a discreet man to be mistaken in his choice: and we have plenty of examples. The soberest and best governed men are least practised in these affairs; and who knows not that the bashful muteness of a virgin may oftentimes hide all the unliveliness and natural sloth which is really unfit for conversation? Nor is there that freedom of access granted or presumed, as may suffice to a perfect discerning till too late; and where any indisposition is suspected, what more usual than the persuasion of friends, that acquaintance, as it increases, will amend all? And lastly, it is not strange though many, who have spent their youth chastely, are in some things not so quick-sighted, while they haste too eagerly to light the nuptial torch; nor is it, therefore, that for a modest error a man should forfeit so great a happiness, and no charitable means to release him, since they who have lived most loosely, by reason of their bold accustoming, prove most successful in their matches, because their wild affections unsettling at will, have been as so many divorces to teach them experience. Whenas the sober man honouring the appearance of modesty, and hoping well of every social virtue under that veil, may easily chance to meet, if not with a body impenetrable, yet often with a mind to all other due conversation inaccessible, and to all the more estimable and superior purposes of matrimony useless and almost lifeless; and what a solace, what a fit help such a consort would be through the whole life of a man, is less pain to conjecture than to have experience.

CHAPTER IV.

The second Reason of this Law, because without it Marriage, as it happens oft, is not a Remedy of that which it promises, as any rational Creature would expect. That Marriage, if we pattern from the Beginning, as our Saviour bids, was not properly the Remedy of Lust, but the fulfilling of conjugal Love and Helpfulness.

AND that we may further see what a violent cruel thing it is to force the continuing of those together whom God and nature in the gentlest end of marriage never joined; divers evils and extremities, that follow upon such a compulsion, shall here be set in view. Of evils, the first and greatest is, that hereby a most absurd and rash imputation is fixed upon God and his holy laws, of conniving and dispensing with open and common adultery among his chosen people; a thing which the rankest politician would think it shame and disworship that his laws should countenance: how and in what manner that comes to pass I shall reserve till the course of method brings on the unfolding of many scriptures. Next, the law and gospel are hereby made liable to more than one contradiction, which I refer also thither. Lastly, the supreme dictate of charity is hereby many ways neglected and violated; which I shall forthwith address to prove. First, we know St. Paul saith, "It is better to marry than to burn." Marriage, therefore, was given as a remedy of that trouble: but what might this burning mean? Certainly not the mere motion of carnal lust, not the mere goad of a sensitive desire: God does not principally take care for such cattle. What is it then but that desire which God put into Adam in Paradise, before he knew the sin of incontinence; that desire which God saw it was not good that man should be left alone to burn in; the desire and longing to put off an unkindly solitariness by uniting another body, but not without a fit soul to his, in the cheerful society of wedlock? Which if it were so needful before the fall, when man was much more perfect in himself, how much more is it needful now against all the sorrows and casualties of this life, to have an intimate and speaking help, a ready and reviving associate in marriage? Whereof who misses, by chancing on a mute and spiritless mate, remains more alone than before, and in a burning less to be contained than that

which is fleshly, and more to be considered; as being more deeply rooted even in the faultless innocence of nature. As for that other burning, which is but as it were the venom or a lusty and over-abounding concoction, strict life and labour, with the abatement of a full diet, may keep that low and obedient enough; but this pure and more inbred desire of joining to itself in conjugal fellowship a fit conversing soul (which desire is properly called love) "is stronger than death," as the spouse of Christ thought; "many waters cannot quench it, neither can the floods drown it." This is that rational burning that marriage is to remedy, not to be allayed with fasting, nor with any penance to be subdued: which how can he assuage who by mishap hath met the most unmeet and unsuitable mind? Who hath the power to struggle with an intelligible flame, not in Paradise to be resisted, become now more ardent by being failed of what in reason it looked for; and even then most unquenched, when the importunity of a provender burning is well enough appeased; and yet the soul hath obtained nothing of what it justly desires. Certainly such a one forbidden to divorce, is in effect forbidden to marry, and compelled to greater difficulties than in a single life; for if there be not a more humane burning which marriage must satisfy, or else may be dissolved, than that of copulation, marriage cannot be honourable for the meet reducing and terminating lust between two; seeing many beasts in voluntary and chosen couples live together as unadulterously, and are as truly married in that respect. But all ingenuous men will see that the dignity and blessing of marriage is placed rather in the mutual enjoyment of that which the wanting soul needfully seeks, than of that which the plenteous body would joyfully give away. Hence it is that Plato in his festival discourse brings in Socrates relating what he feigned to have learned from the prophetess Diotima, how Love was the son of Penury, begot of Plenty in the garden of Jupiter. Which divinely sorts with that which in effect Moses tells us, that Love was the son of Loneliness, begot in Paradise by that sociable and helpful aptitude which God implanted between man and woman toward each other. The same, also, is that burning mentioned by St. Paul, whereof marriage ought to be the remedy: the flesh hath other mutual and easy curbs which are in the power of any

temperate man. When, therefore, this original and sinless penury, or loneliness of the soul, cannot lay itself down by the side of such a meet and acceptable union as God ordained in marriage, at least in some proportion, it cannot conceive and bring forth love, but remains utterly unmarried under a former wedlock, and still burns in the proper meaning of St. Paul. Then enters Hate; not that hate that sins, but that which only is natural dissatisfaction, and the turning aside from a mistaken object: if that mistake have done injury, it fails not to dismiss with recompense; for to retain still, and not be able to love, is to heap up more injury. Thence this wise and pious law of dismissal now defended took beginning: he, therefore, who lacking of his due in the most native and humane end of marriage, thinks it better to part than to live sadly and injuriously to that cheerful covenant, (for not to be beloved, and yet retained, is the greatest injury to a gentle spirit,) he, I say, who therefore seeks to part, is one who highly honours the married life and would not stain it: and the reasons which now move him to divorce are equal to the best of those that could first warrant him to marry; for, as was plainly shewn, both the hate which now diverts him, and the loneliness which leads him still powerfully to seek a fit help, hath not the least grain of a sin in it, if he be worthy to understand himself.

CHAPTER V.

The third Reason of this Law, because without it, he who has happened where he finds nothing but remediless Offences and Discontents, is in more and greater Temptations than ever before.

THIRDLY, Yet it is next to be feared, if he must be still bound without reason by a deaf rigour, that when he perceives the just expectance of his mind defeated, he will begin even against law to cast about where he may find his satisfaction more complete, unless he be a thing heroically virtuous; and that are not the common lump of men, for whom chiefly the laws ought to be made; though not to their sins, yet to their unsinning weaknesses, it being above their strength to endure the lonely estate, which while they

shunned they are fallen into. And yet there follows upon this a worse temptation : for if he be such as hath spent his youth unblamably, and laid up his chiefest earthly comforts in the enjoyments of a contented marriage, nor did neglect that furtherance which was to be obtained therein by constant prayers ; when he shall find himself bound fast to an uncomplying discord of nature, or, as it oft happens, to an image of earth and phlegm, with whom he looked to be the copartner of a sweet and gladsome society, and sees withal that his bondage is now inevitable ; though he be almost the strongest Christian, he will be ready to despair in virtue, and mutiny against Divine Providence : and this doubtless is the reason of those lapses, and that melancholy despair, which we see in many wedded persons, though they understand it not, or pretend other causes, because they know no remedy ; and is of extreme danger : therefore when human frailty surcharged is at such a loss, charity ought to venture much, and use bold physic, lest an overtossed faith endanger to shipwreck.

CHAPTER VI.

The fourth Reason of this Law, that God regards Love and Peace in the Family, more than a compulsive Performance of Marriage, which is more broke by a grievous Continuance, than by a needful Divorce.

FOURTHLY, Marriage is a covenant, the very being whereof consists not in a forced cohabitation, and counterfeit performance of duties, but in unfeigned love and peace : and of matrimonial love, no doubt but that was chiefly meant, which by the ancient sages was thus parabled ; that Love, if he be not twin born, yet hath a brother wondrous like him, called Anteros ; whom while he seeks all about, his chance is to meet with many false and feigning desires, that wander singly up and down in his likeness : by them in their borrowed garb, Love, though not wholly blind, as poets wrong him, yet having but one eye, as being born an archer aiming, and that eye not the quickest in this dark region here below, which is not Love's proper sphere, partly out of the simplicity and credulity which is native to him, often deceived, embraces and consorts him with these obvious and

suborned striplings, as if they were his mother's own sons; for so he thinks them, while they subtilly keep themselves most on his blind side. But after a while, as his manner is, when soaring up into the high tower of his Apogæum, above the shadow of the earth, he darts out the direct rays of his then most piercing eyesight upon the impostures and trim disguises that were used with him, and discerns that this is not his genuine brother, as he imagined; he has no longer the power to hold fellowship with such a personated mate: for straight his arrows lose their golden heads, and shed their purple feathers, his silken braids untwine, and slip their knots, and that original and fiery virtue given him by fate all on a sudden goes out, and leaves him undeified and despoiled of all his force; till finding Anteros at last, he kindles and repairs the almost-faded ammunition of his deity by the reflection of a coequal and homogeneal fire. Thus mine author sung it to me: and by the leave of those who would be counted the only grave ones, this is no mere amatorious novel; (though to be wise and skilful in these matters, men heretofore of greatest name in virtue have esteemed it one of the highest arcs, that human contemplation circling upwards can make from the globy sea whereon she stands;) but this is a deep and serious verity, shewing us that love in marriage cannot live nor subsist unless it be mutual; and where love cannot be, there can be left of wedlock nothing but the empty husk of an outside matrimony, as undelightful and unpleasing to God as any other kind of hypocrisy. So far is his command from tying men to the observance of duties which there is no help for, but they must be dissembled. I Solomon's advice be not over-frolic, "Live joyfully," saith he, "with the wife whom thou lovest, all thy days, for that is thy portion:" how then, where we find it impossible to rejoice or to love, can we obey this precept? How miserably do we defraud ourselves of that comfortable portion, which God gives us, by striving vainly to glue an error together, which God and nature will not join, adding but more vexation and violence to that blissful society by our importunate superstition, that will not hearken to St. Paul, 1 Cor. vii., who, speaking of marriage and divorce, determines plain enough in general, that God therein "hath called us to peace, and not to bondage!" Yea, God himself commands in his law

more than once, and by his prophet Malachi, as Calvin and the best translations read, that "he who hates, let him divorce," that is, he who cannot love. Hence it is that the rabbins, and Maimonides, famous among the rest, in a book of his set forth by Buxtorfius, tells us, that "divorce was permitted by Moses to preserve peace in marriage, and quiet in the family." Surely the Jews had their saving peace about them as well as we; yet care was taken that this wholesome provision for household peace should also be allowed them: and must this be denied to Christians? O perverseness! that the law should be made more provident of peace-making than the gospel! that the gospel should be put to beg a most necessary help of mercy from the law, but must not have it! and that to grind in the mill of an undelighted and servile copulation, must be the only forced work of a Christian marriage, oftentimes with such a yokefellow, from whom both love and peace, both nature and religion mourns to be separated. I cannot therefore be so diffident, as not securely to conclude, that he who can receive nothing of the most important helps in marriage, being thereby disabled to return that duty which is his, with a clear and hearty countenance, and thus continues to grieve whom he would not, and is no less grieved; that man ought even for love's sake and peace to move divorce upon good and liberal conditions to the divorced. And it is a less breach of wedlock to part with wise and quiet consent betimes, than still to foil and profane that mystery of joy and union with a polluting sadness and perpetual distemper: * for it is not the outward continuing of mar-

* If Milton's doctrine of divorce were rigidly carried out, it would go far towards ruining the novelists, especially in France, where most of the heroines are married women, who cannot get out of the cage of matrimony. By the same process morals would be greatly improved. Milton's notions of married life are highly flattering to women, whom he evidently contemplates as the equal companions of men, fit to converse with them on all subjects. He insists perpetually on their intellectual qualities, and believes that the greatest and noblest men, after they have refined and enlarged their minds to the utmost extent by study, can still find fit companionship among women. A different view of his character prevails commonly. He is supposed to have been harsh and averse from female conversation, whereas the whole tenor of his works renders it unquestionable that he was particularly fond of the society of women. No mistake is more common than that of imagining that fierce and energetic men prefer the company of their own sex. Experience proves the contrary. No principle is of more general applica-

riage that keeps whole that covenant, but whatsoever does most according to peace and love, whether in marriage or in divorce, he it is that breaks marriage least; it being so often written, that "Love only is the fulfilling of every commandment."

CHAPTER VII.

The fifth Reason, that nothing more hinders and disturbs the whole Life of a Christian, than a Matrimony found to be incurably unfit, and doth the same in effect that an idolatrous Match.

FIFTHLY, As those priests of old were not to be long in sorrow, or if they were, they could not rightly execute their function; so every true Christian in a higher order of priesthood, is a person dedicate to joy and peace, offering himself a lively sacrifice of praise and thanksgiving, and there is no Christian duty that is not to be seasoned and set off with cheerishness; which in a thousand outward and intermitting crosses may yet be done well, as in this vale of tears: but in such a bosom affliction as this, crushing the very foundation of his inmost nature, when he shall be forced to love against a possibility, and to use a dissimulation against his soul in the perpetual and ceaseless duties of a husband; doubtless his whole duty of serving God must needs be blurred and tainted with a sad unpreparedness and dejection of spirit, wherein God has no delight. Who sees not therefore how much more Christianity it would be to break by divorce that which is more broken by undue and forcible keeping, rather than "to cover the altar of the Lord with continual tears, so that he regardeth not the offering any more," rather than that the whole worship of a Christian man's life should languish and fade away beneath the weight of an immeasurable grief and discouragement? And because

tion in nature than the love of contrast, which explains the liking of tall men for little women, and of men of the rudest and most boisterous natures for women of excessive gentleness. For this reason the writers of the Mythology represent Ares, the most truculent of the gods, at the feet of Aphrodite; and Heracles, the most Atlantean of heroes, subdued by the softness of an Iole and a Dejanaira; while Athena and Artemis are equal strangers to love and gentleness.—ED.

some think the children of a second matrimony succeeding a divorce would not be a holy seed, it hindered not the Jews from being so ; and why should we not think them more holy than the offspring of a former ill-twisted wedlock, begotten only out of a bestial necessity, without any true love or contentment, or joy to their parents ? So that in some sense we may call them the “children of wrath” and anguish, which will as little conduce to their sanctifying, as if they had been bastards : for nothing more than disturbance of mind suspends us from approaching to God ; such a disturbance especially, as both assaults our faith and trust in God’s providence, and ends, if there be not a miracle or virtue on either side, not only in bitterness and wrath, the canker of devotion, but in a desperate and vicious carelessness, when he sees himself, without fault of his, trained by a deceitful bait into a snare of misery, betrayed by an alluring ordinance, and then made the thrall of heaviness and discomfort by an undivorcing law of God, as he erroneously thinks, but of man’s iniquity, as the truth is ; for that God prefers the free and cheerful worship of a Christian, before the grievance and exacted observance of an unhappy marriage, besides that the general maxims of religion assure us, will be more manifest by drawing a parallel argument from the ground of divorcing an idolatress, which was, lest he should alienate his heart from the true worship of God : and, what difference is there whether she pervert him to superstition by her enticing sorcery, or disenable him in the whole service of God through the disturbance of her unhelpful and unfit society ; and so drive him at last, through murmuring and despair, to thoughts of atheism ? Neither doth it lessen the cause of separating, in that the one willingly allures him from the faith, the other perhaps unwillingly drives him ; for in the account of God it comes all to one, that the wife loses him a servant : and therefore by all the united force of the Decalogue she ought to be disbanded, unless we must set marriage above God and charity, which is the doctrine of devils, no less than forbidding to marry.

CHAPTER VIII.

That an idolatrous Heretic ought to be divorced, after a convenient Space given to hope of Conversion. That Place of 1 Cor. vii. restored from a twofold erroneous Exposition; and that the common Expositors flatly contradict the moral Law.

AND here by the way, to illustrate the whole question of divorce, ere this treatise end, I shall not be loath to spend a few lines, in hope to give a full resolve of that which is yet so much controverted: whether an idolatrous heretic ought to be divorced. To the resolving whereof we must first know, that the Jews were commanded to divorce an unbelieving Gentile for two causes: First, because all other nations, especially the Canaanites, were to them unclean. Secondly, to avoid seducement. That other nations were to the Jews impure, even to the separating of marriage, will appear out of Exod. xxxiv. 16, Deut. vii. 3, 6, compared with Ezra ix. 2, also chap. x. 10, 11, Neh. xiii. 30. This was the ground of that doubt raised among the Corinthians by some of the circumcision, whether an unbeliever were not still to be counted an unclean thing, so as that they ought to divorce from such a person. This doubt of theirs St. Paul removes by an evangelical reason, having respect to that vision of St. Peter, wherein the distinction of clean and unclean being abolished, all living creatures were sanctified to a pure and Christian use, and mankind especially, now invited by a general call to the covenant of grace. Therefore, saith St. Paul, "The unbelieving wife is sanctified by the husband;" that is, made pure and lawful to his use, so that he need not put her away for fear lest her unbelief should defile him; but that if he found her love still towards him, he might rather hope to win her. The second reason of that divorce was to avoid seducement, as is proved by comparing those two places of the law to that which Ezra and Nehemiah did by divine warrant in compelling the Jews to forego their wives. And this reason is moral and perpetual in the rule of Christian faith without evasion; therefore, saith the apostle, 2 Cor. vi. "Misyeoke not together with infidels," which is interpreted of marriage in the first place. And although the former legal pollution be now done off, yet there is a spiritual contagion in idolatry

as much to be shunned ; and though seducement were not to be feared, yet where there is no hope of converting, there always ought to be a certain religious aversion and abhorring, which can no way sort with marriage : therefore saith St. Paul, " What fellowship hath righteousness with unrighteousness ? What communion hath light with darkness ? What concord hath Christ with Belial ? What part hath he that believeth with an infidel ? " And in the next verse but one he moralizes, and makes us liable to that command of Isaiah, " Wherefore come out from among them, and be ye separate, saith the Lord ; touch not the unclean thing, and I will receive ye." And this command thus gospelized to us, hath the same force with that whereon Ezra grounded the pious necessity of divorcing. Neither had he other commission for what he did, than such a general command in Deuteronomy as this, nay, not so direct ; for he is bid there not to marry, but not bid to divorce ; and yet we see with what a zeal and confidence he was the author of a general divorce between the faithful and the unfaithful seed. The gospel is more plainly on his side, according to three of the evangelists, than the words of the law ; for where the case of divorce is handled with such severity, as was fittest to aggravate the fault of unbounded licence ; yet still in the same chapter, when it comes into question afterwards, whether any civil respect, or natural relation which is dearest, may be our plea to divide, or hinder or but delay our duty to religion, we hear it determined that father, and mother, and wife also, is not only to be hated, but forsaken, if we mean to inherit the great reward there promised. Nor will it suffice to be put off by saying we must forsake them only by not consenting or not complying with them, for that were to be done, and roundly too, though being of the same faith, they should but seek out of a fleshly tenderness to weaken our Christian fortitude with worldly persuasions, or but to unsettle our constancy with timorous and softening suggestions ; as we may read with what a vehemence Job, the patientest of men, rejected the desperate counsels of his wife ; and Moses, the meekest, being thoroughly offended with the profane speeches of Zippora, sent her back to her father. But if they shall perpetually, at our elbow, seduce us from the true worship of God, or defile and daily scandalize our conscience by their hopeless continuance in misbelief ;

then even in the due progress of reason, and that ever equal proportion which justice proceeds by, it cannot be imagined that his cited place commands less than a total and final separation from such an adherent; at least that no force should be used to keep them together; while we remember that God commanded Abraham to send away his irreligious wife and her son for the offences which they gave in a pious family. And it may be guessed that David for the like cause disposed of Michal in such a sort, as little differed from a dismissal. Therefore, against reiterated scandals and seducements, which never cease, much more can no other remedy or retirement be found but absolute departure. For what kind of matrimony can that remain to be, what one duty between such can be performed as it should be from the heart, when their thoughts and spirits fly asunder as far as heaven from hell; especially if the time that hope should send forth her expected blossoms, be past in vain? It will easily be true, that a father or a brother may be hated zealously, and loved civilly or naturally; for those duties may be performed at distance, and do admit of any long absence: but how the peace and perpetual cohabitation of marriage can be kept, how that benevolent and intimate communion of body can be held, with one that must be hated with a most operative hatred, must be forsaken and yet continually dwelt with and accompanied; he who can distinguish, hath the gift of an affection very oddly divided and contrived: while others both just and wise, and Solomon, among the rest, if they may not hate and forsake as Moses enjoins, and the gospel imports, will find it impossible not to love otherwise than will sort with the love of God, whose jealousy brooks no corrival. And whether is more likely, that Christ bidding to forsake wife for religion, meant it by divorce as Moses meant it, whose law, grounded on moral reason, was both his office and his essence to maintain; or that he should bring a new morality into religion, not only new, but contrary to an unchangeable command, and dangerously derogating from our love and worship of God? As if when Moses had bid divorce absolutely, and Christ had said, hate and forsake, and his apostle had said, no communication with Christ and Belial; yet that Christ after all this could be understood to say, Divorce not; no, not for religion, seduce, or seduce not. What mighty and invisible remora is

this in matrimony, able to demur and to condemn all the divorcive engines in heaven or earth ! both which may now pass away, if this be true ; for more than many jots or tittles, a whole moral law is abolished. But if we dare believe it is not, then in the method of religion, and to save the honour and dignity of our faith, we are to retreat and gather up ourselves from the observance of an inferior and civil ordinance, to the strict maintaining of a general and religious command, which is written, “Thou shalt make no covenant with them,” Deut. vii. 2, 3 : and that covenant which cannot be lawfully made, we have directions and examples lawfully to dissolve. Also 2 Chron. ii. 19, “Shouldst thou love them that hate the Lord ?” No, doubtless ; for there is a certain scale of duties, there is a certain hierarchy of upper and lower commands, which for want of studying in right order, all the world is in confusion.

Upon these principles I answer, that a right believer ought to divorce an idolatrous heretic, unless upon better hopes : however, that it is in the believer’s choice to divorce or not.

The former part will be manifest thus first, that an apostate idolater, whether husband or wife seducing, was to die by the decree of God, Deut. xiii. 6, 9 ; that marriage, therefore, God himself disjoins : for others born idolaters, the moral reason of their dangerous keeping, and the incommunicable antagony that is between Christ and Belial, will be sufficient to enforce the commandment of those two inspired reformers, Ezra and Nehemiah, to put an idolater away as well under the gospel.

The latter part, that although there be no seducement feared, yet if there be no hope given, the divorce is lawful, will appear by this ; that idolatrous marriage is still hateful to God, therefore still it may be divorced by the pattern of that warrant that Ezra had, and by the same everlasting reason : neither can any man give an account wherefore, if those whom God joins no man can separate, it should not follow, that whom he joins not, but hates to join, those men ought to separate. But saith the lawyer, “That which ought not to have been done, once done, avails.” I answer, “This is but a crotchet of the law, but that brought against it is plain scripture.” As for what Christ spake concerning divorce, it is confessed by all knowing men, he meant only between them

of the same faith. But what shall we say then to St. Paul, who seems to bid us not divorce an infidel willing to stay? We may safely say thus, that wrong collections have been hitherto made out of those words by modern divines. His drift, as was heard before, is plain; not to command our stay in marriage with an infidel, that had been a flat renouncing of the religious and moral law; but to inform the Corinthians that the body of an unbeliever was not defiling, if his desire to live in Christian wedlock shewed any likelihood that his heart was opening to the faith; and therefore advises to forbear departure so long till nothing have been neglected to set forward a conversion: this, I say, he advises, and that with certain cautions, not commands, if we can take up so much credit for him, as to get him believed upon his own word: for what is this else but his counsel in a thing indifferent, "To the rest speak I, not the Lord?" for though it be true that the Lord never spake it, yet from St. Paul's mouth we should have took it as a command, had not himself forewarned us, and disclaimed; which notwithstanding if we shall still avouch to be a command, he palpably denying it, this is not to expound St. Paul, but to outface him. Neither doth it follow that the apostle may interpose his judgment in a case of Christian liberty, without the guilt of adding to God's word. How do we know marriage or single life to be of choice, but by such like words as these, "I speak this by permission, not of commandment; I have no command of the Lord, yet I give my judgment?" Why shall not the like words have leave to signify a freedom in this our present question, though Beza deny? Neither is the scripture hereby less inspired, because St. Paul confesses to have written therein what he had not of command: for we grant that the Spirit of God led him thus to express himself to Christian prudence, in a matter which God thought best to leave uncommanded. Beza, therefore, must be warily read, when he taxes St. Austin of blasphemy, for holding that St. Paul spake here as of a thing indifferent. But if it must be a command, I shall yet the more evince it to be a command that we should herein be left free; and that out of the Greek word used in the 12th verse, which instructs us plainly, there must be a joint assent and good liking on both sides: he that will not deprave the text must thus render it: "If a brother have an unbelieving wife,

and she join in consent to dwell with him," (which cannot utter less to us than a mutual agreement,) let him not put her away from the mere surmise of Judaical uncleanness: and the reason follows, for the body of an infidel is not polluted, neither to benevolence, nor to procreation. Moreover, this note of mutual complacency forbids all offer of seducement, which to a person of zeal cannot be attempted without great offence: if, therefore, seducement be feared, this place hinders not divorce. Another caution was put in this supposed command, of not bringing the believer into "bondage" hereby, which doubtless might prove extreme, if Christian liberty and conscience were left to the humour of a pagan staying at pleasure to play with, and to vex and wound with a thousand scandals and burdens, above strength to bear. If, therefore, the conceived hope of gaining a soul come to nothing, then charity commands that the believer be not wearied out with endless waiting under many grievances sore to his spirit; but that respect be had rather to the present suffering of a true Christian, than the uncertain winning of an obdured heretic. The counsel we have from St. Paul to hope, cannot countermand the moral and evangelic charge we have from God to fear seducement, to separate from the misbeliever, the unclean, the obdurate. The apostle wisheth us to hope; but does not send us a wool-gathering after vain hope; he saith, "How knowest thou, O man, whether thou shalt save thy wife?" that is, till he try all due means, and set some reasonable time to himself, after which he may give over washing an Ethiop, if he will hear the advice of the gospel; "Cast not pearls before swine," saith Christ himself. "Let him be to thee as a heathen." "Shake the dust off thy feet." If this be not enough, "hate and forsake" what relation soever. And this also that follows must appertain to the precept, "Let every man where-in he is called, therein abide with God," v. 24, that is, so walking in his inferior calling of marriage, as not, by dangerous subjection to that ordinance, to hinder and disturb the higher calling of his Christianity. Last, and never too oft remembered, whether this be a command or an advice, we must look that it be so understood as not to contradict the least point of moral religion that God hath formerly commanded; otherwise what do we but set the moral law and the gospel at civil war together? and who then shall be able to serve these two masters?

CHAPTER IX.

*That Adultery is not the greatest Breach of Matrimony :
that there may be other Violations as great.*

Now whether idolatry or adultery be the greatest violation of marriage, if any demand let him thus consider; that among Christian writers touching matrimony, there be three chief ends thereof agreed on: godly society; next, civil; and thirdly, that of the marriage bed. Of these the first in name to be the highest and most excellent, no baptized man can deny, nor that idolatry smites directly against this prime end; nor that such as the violated end is, such is the violation: but he who affirms adultery to be the highest breach, affirms the bed to be the highest of marriage, which is in truth a gross and boorish opinion, how common soever; as far from the countenance of scripture, as from the light of all clean philosophy or civil nature. And out of question the cheerful help that may be in marriage toward sanctity of life, is the purest, and so the noblest end of that contract: but if the particular of each person be considered, then of those three ends which God appointed, that to him is greatest which is most necessary; and marriage is then most broken to him when he utterly wants the fruition of that which he most sought therein, whether it were religious, civil, or corporal society. Of which wants to do him right by divorce only for the last and meanest is a perverse injury, and the pretended reason of it as frigid as frigidity itself, which the code and canon are only sensible of. Thus much of this controversy. I now return to the former argument. And having shewn that disproportion, contrariety, or numbness of mind may justly be divorced, by proving already the prohibition thereof opposes the express end of God's institution, suffers not marriage to satisfy that intellectual and innocent desire which God himself kindled in man to be the bond of wedlock, but only to remedy a sublunary and bestial burning, which frugal diet, without marriage, would easily chasten. Next, that it drives many to transgress the conjugal bed, while the soul wanders after that satisfaction which it had hope to find at home, but hath missed; or else it sits repining, even to atheism, finding itself hardly dealt with, but misdeeming the cause to be in God's law, which is

in man's unrighteous ignorance. I have shewn also how it unties the inward knot of marriage, which is peace and love, (if that can be untied which was never knit, while it aims to keep fast the outward formality: how it lets perish the Christian man, to compel impossibly the married man.

CHAPTER X.

The sixth Reason of this Law; that to prohibit Divorce sought for natural Causes, is against Nature.

THE sixth place declares this prohibition to be as disrespectful of human nature as it is of religion, and therefore is not of God. He teaches, that an unlawful marriage may be lawfully divorced; and that those who have thoroughly discerned each other's disposition, which oftentimes cannot be till after matrimony, shall then find a powerful reluctance and recoil of nature on either side, blasting all the content of their mutual society, that such persons are not lawfully married, (to use the apostle's words,) "Say I these things as a man; or saith not the law also the same? For it is written, Deut. xxii. 'Thou shalt not sow thy vineyard with different seeds, lest thou defile both. Thou shalt not plough with an ox and an ass together;'" and the like. I follow the pattern of St. Paul's reasoning: "Doth God care for asses and oxen," how ill they yoke together? "or is it not said altogether for our sakes? For our sakes no doubt this is written." Yea, the apostle himself, in the forecited 2 Cor. vi. 14, alludes from that place of Deut. to forbid misyoking marriage, as by the Greek word is evident; though he instance but in one example of mismatching with an infidel, yet next to that, what can be a fouler incongruity, a greater violence to the reverend secret of nature, than to force a mixture of minds that cannot unite, and to sow the sorrow of man's nativity with seed of too incoherent and incombining dispositions? which act being kindly and voluntary, as it ought, the apostle in the language he wrote called "eunoia," and the Latins "benevolence," intimating the original thereof to be in the understanding and the will; if not, surely there is nothing which might more properly be called a malevolence rather; and is the most injurious and unnatural tribute that

can be extorted from a person endued with reason, to be made pay out the best substance of his body, and of his soul too, as some think, when either for just and powerful causes he cannot like, or from unequal causes finds not recompense. And that there is a hidden efficacy of love and hatred in man as well as in other kinds, not moral but natural, which though not always in the choice, yet in the success of marriage will ever be most predominant: besides daily experience, the author of Ecclesiasticus, whose wisdom hath set him next the Bible, acknowledges, xiii. 16, "A man," saith he, "will cleave to his like." But what might be the cause, whether each one's allotted genius or proper star, or whether the supernal* influence of schemes and angular aspects, or this elemental crisis here below; whether all these jointly or singly meeting friendly, or unfriendly in either party, I dare not, with the men I am like to clash, appear so much a philosopher as to conjecture. The ancient proverb in Homer, less abstruse, entitles this work of leading each like person to his like, peculiarly to God himself: which is plain enough also by his naming of a meet or like help in the first espousal instituted; and that every woman is meet for every man, none so absurd as to affirm. Seeing then there is a twofold seminary, or stock in nature, from whence are derived the issues of love and hatred, distinctly flowing through the whole mass of created things, and that God's doing ever is to bring the due likenesses and harmonies of his works together, except when out of two contraries met to their own destruction, he moulds a third existence; and that it is error, or some evil angel which either blindly or maliciously hath drawn together, in two persons ill embarked in wedlock, the sleeping discords and enmities of nature, lulled on purpose with some false bait, that they may wake to agony and strife, later than prevention could have wished, if from the bent of just and honest intentions beginning what was begun and so continuing, all that is equal, all that is fair and possible hath been tried, and no accommodation likely to succeed; what folly is it still to stand combatting and battering against invincible causes and effects, with evil upon evil, till either the best of our days be lingered out, or ended with some speeding sorrow! The wise Ecclesiasticus advises rather,

* The first edition has *supernatural*.

xxxvii. 27, "My son, prove thy soul in thy life ; see what is evil for it, and give not that unto it." Reason he had to say so ; for if the noisomeness or disfigurement of body can soon destroy the sympathy of mind to wedlock duties, much more will the annoyance and trouble of mind infuse itself into all the faculties and acts of the body, to render them invalid, unkindly, and even unholy against the fundamental law-book of nature, which Moses never thwarts but reverences ; therefore he commands us to force nothing against sympathy or natural order, no, not upon the most abject creatures ; to shew that such an indignity cannot be offered to man without an impious crime. And certainly those divine meditating words of finding out a meet and like help to man, have in them a consideration of more than the indefinite likeness of womanhood ; nor are they to be made waste paper on, for the dullness of canon divinity : no, nor those other allegoric precepts of beneficence fetched out of the closet of nature, to teach us goodness and compassion in not compelling together unmatchable societies ; or if they meet through mischance, by all consequence to disjoin them, as God and nature signifies, and lectures to us not only by those recited decrees, but even by the first and last of all his visible works ; when by his divorcing command the world first rose out of chaos, nor can be renewed again out of confusion, but by the separating of unmeet consorts.

CHAPTER XI.

The seventh Reason, that sometimes Continuance in Marriage may be evidently the Shortening or Endangering of Life to either Party ; both Law and Divinity concluding, that Life is to be preferred before Marriage, the intended Solace of Life.

SEVENTHLY, The canon law and divines consent, that if either party be found contriving against another's life, they may be severed by divorce : for a sin against the life of marriage is greater than a sin against the bed ; the one destroys, the other but defiles. The same may be said touching those persons who being of a pensive nature and course of life, have summed up all their solace in that free and lightsome

conversation which God and man intends in marriage; whereof when they see themselves deprived by meeting an unsociable consort, they oftentimes resent one another's mistake so deeply, that long it is not ere grief end one of them. When therefore this danger is foreseen, that the life is in peril by living together, what matter is it whether helpless grief or wilful practice be the cause? This is certain, that the preservation of life is more worth than the compulsory keeping of marriage; and it is no less than cruelty to force a man to remain in that state as the solace of his life, which he and his friends know will be either the undoing or the disheartening of his life. And what is life without the vigour and spiritual exercise of life? How can it be useful either to private or public employment? Shall it therefore be quite dejected, though never so valuable, and left to moulder away in heaviness, for the superstitious and impossible performance of an ill-driven bargain? Nothing more inviolable than vows made to God; yet we read in Numbers, that if a wife had made such a vow, the mere will and authority of her husband might break it: how much more then may he break the error of his own bonds with an unfit and mistaken wife, to the saving of his welfare, his life, yea, his faith and virtue, from the hazard of overstrong temptations! For if man be lord of the sabbath, to the curing of a fever, can he be less than lord of marriage in such important causes as these?

CHAPTER XII.

The eighth Reason, It is probable, or rather certain, that every one who happens to marry hath not the Calling; and therefore upon Unfitness found and considered, Force ought not to be used.

EIGHTHLY, It is most sure that some even of those who are not plainly defective in body, yet are destitute of all other marriageable gifts, and consequently have not the calling to marry unless nothing be requisite thereto but a mere instrumental body; which to affirm, is to that unanimous covenant a reproach: yet it is as sure that many such, not of their own desire, but by the persuasion of friends, or not knowing themselves, do often enter into wedlock; where finding the

difference at length between the duties of a married life, and the gifts of a single life, what unfitness of mind, what wearisomeness, scruples, and doubts, to an incredible offence and displeasure, are like to follow between, may be soon imagined; whom thus to shut up, and immure, and shut up together, the one with a mischosen mate, the other in a mistaken calling, is not a course that Christian wisdom and tenderness ought to use. As for the custom that some parents and guardians have of forcing marriages, it will be better to say nothing of such a savage inhumanity, but only thus; that the law which gives not all freedom of divorce to any creature endued with reason so assassinated, is next in cruelty.

CHAPTER XIII.

The ninth Reason; because Marriage is not a mere carnal Coition, but a human Society: where that cannot reasonably be had, there can be no true Matrimony. Marriage compared with all other Covenants and Vows warrantably broken for the good of Man. Marriage the Papists' Sacrament, and unfit Marriage the Protestants' Idol.

NINTHLY, I suppose it will be allowed us that marriage is a human society, and that all human society must proceed from the mind rather than the body, else it would be but a kind of animal or beastish meeting: if the mind therefore cannot have that due company by marriage that it may reasonably and humanly desire, that marriage can be no human society, but a certain formality; or gilding over of little better than a brutish congress, and so in very wisdom and pureness to be dissolved.

But marriage is more than human, "the covenant of God," Prov. ii. 17; therefore man cannot dissolve it. I answer, if it be more than human, so much the more it argues the chief society thereof to be in the soul rather than in the body,* and the greatest breach thereof to be unfitness of mind

* If we translate these arguments into the language of the present day, the force of them will perhaps be more generally felt. Milton's idea is simply this, that whether marriage be of divine or human institution, that only is really a marriage in which the individuals united are suited to each other in mind and person. All other unions are unnatural and unblessed,

rather than defect of body: for the body can have least affinity in a covenant more than human, so that the reason of dissolving holds good the rather. Again, I answer, that the sabbath is a higher institution, a command of the first table, for the breach whereof God hath far more and oftener testified his anger than for divorces, which from Moses to Malachi he never took displeasure at, nor then neither if we mark the text; and yet as oft as the good of man is concerned, he not only permits, but commands to break the sabbath. What covenant more contracted with God and less in man's power, than the vow which hath once passed his lips? yet if it be found rash, if offensive, if unfruitful either to God's glory or the good of man, our doctrine forces not error and unwillingness irksomely to keep it, but counsels wisdom and better thoughts boldly to break it; therefore to enjoin the indissoluble keeping of a marriage found unfit against the good of man both soul and body, as hath been evidenced, is to make an idol of marriage, to advance it above the worship of God and the good of man, to make it a transcendent command, above both the second and first table; which is a most prodigious doctrine.

Next, whereas they cite out of the Proverbs, that it is the covenant of God, and therefore more than human, that consequence is manifestly false: for so the covenant which Zede-

and therefore no marriage. But, both in his time and ours, the most absurd notions have prevailed on the subject of matrimony. Marriage, it is said, is a divine institution, therefore marriages are made in heaven; but the consequence does not at all follow, the meaning of the former proposition simply being that God originally ordained that men and women should be united in wedlock; but that he determined what particular men and women should be united, every day's experience proves to be false. If mankind were open to conviction, there would be no need of a large treatise to prove this, or to shew the necessity of divorce; because it is admitted on all hands that marriage is intended to confer happiness on those who wed. Now, if it be found that that union does not confer happiness, it is an undoubted proof that they ought not to have been united, and that the sooner they separate the better; but from accepting this doctrine, some persons are deterred by misinterpretations of scripture, others by views of policy, and others again by an entire indifference to human happiness. They regard men and women as mere animals, and, provided they have children, and rear them, nothing more. The enlightened reason of the present age may be expected to elevate itself to a purer theory, though I confess there are not many indications that we have yet made much progress towards it.—ED.

kiah made with the infidel king of Babel is called the covenant of God, Ezek. xvii. 19, which would be strange to hear counted more than a human covenant. So every covenant between man and man, bound by oath, may be called the covenant of God, because God therein is attested. So of marriage he is the author and the witness; yet hence will not follow any divine astringency more than what is subordinate to the glory of God, and the main good of either party: for as the glory of God and their esteemed fitness one for the other, was the motive which led them both at first to think without other revelation that God had joined them together; so when it shall be found by their apparent unfitness, that their continuing to be man and wife is against the glory of God and their mutual happiness, it may assure them that God never joined them, who hath revealed his gracious will not to set the ordinance above the man for whom it was ordained; not to canonize marriage either as a tyranness or a goddess over the enfranchised life and soul of man; for wherein can God delight, wherein be worshipped, wherein be glorified by the forcible continuing of an improper and ill-yoking couple? He that loved not to see the disparity of several cattle at the plough, cannot be pleased with vast unmeetness in marriage. Where can be the peace and love which must invite God to such a house? May it not be feared that the not divorcing of such a helpless disagreement will be the divorcing of God finally from such a place? But it is a trial of our patience, say they: I grant it; but which of Job's afflictions were sent him with that law, that he might not use means to remove any of them if he could? And what if it subvert our patience and our faith too? Who shall answer for the perishing of all those souls, perishing by stubborn expositions of particular and inferior precepts against the general and supreme rule of charity? They dare not affirm that marriage is either a sacrament or a mystery, though all those sacred things give place to man; and yet they invest it with such an awful sanctity, and give it such adamant chains to bind with, as if it were to be worshipped like some Indian deity, when it can confer no blessing upon us, but works more and more to our misery. To such teachers the saying of St. Peter at the council of Jerusalem will do well to be applied: "Why tempt ye God to put a yoke upon the necks

of" Christian men, which neither the Jews, God's ancient people, "nor we are able to bear;" and nothing but unwary expounding hath brought upon us?

CHAPTER XIV.

Considerations concerning Familism, Antinomianism; and why it may be thought that such Opinions may proceed from the undue Restraint of some just Liberty, than which no greater Cause to condemn Discipline.

To these considerations this also may be added as no improbable conjecture, seeing that sort of men who follow Anabaptism, Familism, Antinomianism, and other fanatic dreams, (if we understand them not amiss,) be such most commonly as are by nature addicted to religion, of life also not debauched, and that their opinions having full swing, do end in satisfaction of the flesh; it may be come with reason into the thoughts of a wise man, whether all this proceed not partly, if not chiefly, from the restraint of some lawful liberty, which ought to be given men, and is denied them? As by physic we learn in menstruous bodies, where nature's current hath been stopped, that the suffocation and upward forcing of some lower part affects the head and inward sense with dotage and idle fancies. And on the other hand, whether the rest of vulgar men not so religiously professing, do not give themselves much the more to whoredom and adulteries, loving the corrupt and venial discipline of clergy-courts, but hating to hear of perfect reformation; whenas they foresee that then fornication shall be austere censured, adultery punished, and marriage, the appointed refuge of nature, though it hap to be never so incongruous and displeasing, must yet of force be worn out, when it can be to no other purpose but of strife and hatred, a thing odious to God? This may be worth the study of skilful men in theology, and the reason of things. And lastly, to examine whether some undue and ill-grounded strictness upon the blameless nature of man, be not the cause in those places where already reformation is, that the discipline of the church, so often, and so unavoidably broken, is brought into contempt and derision? And if it be thus, let those who are still bent to hold this

obstinate literality, so prepare themselves, as to share in the account for all these transgressions, when it shall be demanded at the last day, by one who will scan and sift things with more than a literal wisdom of equity: for if these reasons be duly pondered, and that the gospel is more jealous of laying on excessive burdens than ever the law was, lest the soul of a Christian, which is inestimable, should be overtempted and cast away; considering also that many properties of nature, which the power of regeneration itself never alters, may cause dislike of conversing, even between the most sanctified; which continually grating in harsh tone together, may breed some jar and discord, and that end in rancour and strife, a thing so opposite both to marriage and to Christianity, it would perhaps be less scandal to divorce a natural disparity, than to link violently together an unchristian dissension, committing two insnared souls inevitably to kindle one another, not with the fire of love, but with a hatred irreconcilable; who, were they dissevered, would be straight friends in any other relation. But if an alphabetical servility must be still urged, it may so fall out, that the true church may unwittingly use as much cruelty in forbidding to divorce, as the church of antichrist doth wilfully in forbidding to marry.

BOOK II.

CHAPTER I.

The Ordinance of Sabbath and Marriage compared. Hyperbole no unfrequent Figure in the Gospel. Excess cured by contrary Excess. Christ neither did nor could abrogate the Law of Divorce, but only reprieve the Abuse thereof.

HITHERTO the position undertaken has been declared, and proved by a law of God, that law proved to be moral, and unabolishable, for many reasons equal, honest, charitable, just, annexed thereto. It follows now, that those places of scripture, which have a seeming to revoke the prudence of Moses, or rather that merciful decree of God, be forthwith explained and reconciled. For what are all these reasonings

worth, will some reply, whenas the words of Christ are plainly against all divorce, "except in case of fornication?" to whom he whose mind were to answer no more but this, "except also in case of charity," might safely appeal to the more plain words of Christ in defence of so excepting. "Thou shalt do no manner of work," saith the commandment of the sabbath. Yes, saith Christ, works of charity. And shall we be more severe in paraphrasing the considerate and tender gospel, than he was in expounding the rigid and peremptory law? What was ever in all appearance less made for man, and more for God alone, than the sabbath? Yet when the good of man comes into the scales, we hear that voice of infinite goodness and benignity, that "sabbath was made for man, not man for sabbath." What thing ever was more made for man alone, and less for God, than marriage? And shall we load it with a cruel and senseless bondage utterly against both the good of man, and the glory of God? Let whoso will now listen, I want neither pall nor mitre, I stay neither for ordination nor induction; but in the firm faith of a knowing Christian, which is the best and truest endowment of the keys, I pronounce, the man, who shall bind so cruelly a good and gracious ordinance of God, hath not in that the spirit of Christ. Yet that every text of scripture seeming opposite may be attended with a due exposition, this other part ensues, and makes account to find no slender arguments for this assertion, out of those very scriptures, which are commonly urged against it.

First therefore let us remember, as a thing not to be denied, that all places of scripture, wherein just reason of doubt arises from the letter, are to be expounded by considering upon what occasion everything is set down, and by comparing other texts. The occasion, which induced our Saviour to speak of divorce, was either to convince the extravagance of the pharisees in that point, or to give a sharp and vehement answer to a tempting question. And in such cases, that we are not to repose all upon the literal terms of so many words, many instances will teach us: wherein we may plainly discover how Christ meant not to be taken word for word, but like a wise physician, administering one excess against another to reduce us to a permiss; where they were too remiss, he saw it needful to seem most severe: in one place he censures

an unchaste look to be adultery already committed ; another time he passes over actual adultery with less reproof than for an unchaste look ; not so heavily condemning secret weakness, as open malice : so here he may be justly thought to have given this rigid sentence against divorce, not to cut off all remedy from a good man, who finds himself consuming away in a disconsolate and unenjoined matrimony, but to lay a bridle upon the bold abuses of those overweening rabbies ; which he could not more effectually do, than by a counter-sway of restraint curbing their wild exorbitance almost in the other extreme ; as when we bow things the contrary way, to make them come to their natural straightness. And that this was the only intention of Christ is most evident if we attend out to his own words and protestation made in the same sermon, not many verses before he treats of divorcing, that he came not to abrogate from the law “one jot or tittle,” and denounces against them that shall so teach.

But St. Luke, the verse immediately foregoing that of divorce, inserts the same caveat, as if the latter could not be understood without the former ; and as a witness to produce against this our wilful mistake of abrogating, which must needs confirm us, that whatever else in the political law of more special relation to the Jews might cease to us ; yet that of those precepts concerning divorce, not one of them was repealed by the doctrine of Christ, unless we have vowed not to believe his own cautious and immediate profession ; for if these our Saviour’s words inveigh against all divorce, and condemn it as adultery, except it be for adultery, and be not rather understood against the abuse of those divorces permitted in the law, then is that law of Moses, Deut. xxiv. 1, not only repealed and wholly annulled against the promise of Christ, and his known profession not to meddle in matters judicial ; but that which is more strange, the very substance and purpose of that law is contradicted, and convinced both of injustice and impurity, as having authorized and maintained legal adultery by statute. Moses also cannot scape to be guilty of unequal and unwise decrees, punishing one act of secret adultery by death, and permitting a whole life of open adultery by law. And albeit lawyers write, that some political edicts, though not approved, are yet allowed to the scum of the people, and the necessity of the times ; these excuses

have but a weak pulse: for first, we read, not that the scoundrel people, but the choicest, the wisest, the holiest of that nation have frequently used these laws, or such as these, in the best and holiest times. Secondly, be it yielded, that in matters not very bad or impure, a human lawgiver may slacken something of that which is exactly good, to the disposition of the people and the times: but if the perfect, the pure, the righteous law of God, (for so are all his statutes and his judgments,) be found to have allowed smoothly, without any certain reprehension, that which Christ afterward declares to be adultery, how can we free this law from the horrible indictment of being both impure, unjust, and fallacious?

CHAPTER II.

How Divorce was permitted for Hardness of Heart, cannot be understood by the common Exposition. That the Law cannot permit, much less enact a Permission of Sin.

NEITHER will it serve to say this was permitted for the hardness of their hearts, in that sense as it is usually explained; for the law were then but a corrupt and erroneous school-master, teaching us to dash against a vital maxim of religion, by doing foul evil in hope of some certain good.

This only text is not to be matched again throughout the whole scripture, whereby God in his perfect law should seem to have granted to the hard hearts of his holy people, under his own hand, a civil immunity and free charter to live and die in a long successive adultery, under a covenant of works, till the Messiah, and then that indulgent permission to be strictly denied by a covenant of grace; besides, the incoherence of such a doctrine cannot, must not be thus interpreted, to the raising of a paradox never known till then, only hanging by the twined thread of one doubtful scripture, against so many other rules and leading principles of religion, of justice, and purity of life. For what could be granted more either to the fear, or to the lust of any tyrant or politician, than this authority of Moses thus expounded; which opens him a way at will to dam up justice, and not only to admit of any Romish or Austrian dispenses, but to enact a statute of that which he dares not seem to approve, even to legitimate vice, to make sin itself, the ever alien and vassal sin, a free citizen

of the commonwealth, pretending only these or these plausible reasons? And well he might, all the while that Moses shall be alleged to have done as much without shewing any reason at all. Yet this could not enter into the heart of David, Psalm xciv. 20, how any such authority, as endeavours to "fashion wickedness by a law," should derive itself from God. And Isaiah says, "Wo upon them that decree unrighteous decrees," chap. x. 1. Now which of these two is the better lawgiver, and which deserves most a wo, he that gives out an edict singly unjust, or he that confirms to generations a fixed and unmolested impunity of that which is not only held to be unjust, but also unclean, and both in a high degree; not only, as they themselves affirm, an injurious expulsion of one wife, but also an unclean freedom by more than a patent to wed another adulterously? How can we therefore with safety thus dangerously confine the free simplicity of our Saviour's meaning to that which merely amounts from so many letters, whenas it can consist neither with its former and cautionary words, nor with other more pure and holy principles, nor finally with a scope of charity, commanding by his express commission in a higher strain? But all rather of necessity must be understood as only against the abuse of that wise and ingenuous liberty, which Moses gave, and to terrify a roving conscience from sinning under that pretext.

CHAPTER III.

That to allow Sin by Law, is against the Nature of Law, the End of the Lawgiver, and the Good of the People. Impossible therefore in the Law of God. That it makes God the Author of Sin more than anything objected by the Jesuits or Arminians against Predestination.

BUT let us yet further examine upon what consideration a law of licence could be thus given to a holy people for their hardness of heart. I suppose all will answer, that for some good end or other. But here the contrary shall be proved. First, that many ill effects, but no good end of such a sufferance can be shewn; next, that a thing unlawful can, for no good end whatever, be either done or allowed by a positive law. If there were any good end aimed at, that end was

then good either to the law or to the lawgiver licensing ; or as to the person licensed. That it could not be the end of the law, whether moral or judicial, to license a sin, I prove easily out of Rom. v. 20 : " The law entered, that the offence might abound ; " that is, that sin might be made abundantly manifest to be heinous and displeasing to God, that so his offered grace might be the more esteemed. Now if the law, instead of aggravating and terrifying sin, shall give out licence, it foils itself and turns recreant from its own end : it forestalls the pure grace of Christ, which is through righteousness, with impure indulgences, which are through sin. And instead of discovering sin, for " by the law is the knowledge thereof," saith St. Paul, and that by certain and true light for men to walk in safety, it holds out false and dazzling fires to stumble men ; or, like those miserable flies, to run into with delight and be burnt : for how many souls might easily think that to be lawful which the law and magistrate allowed them ? Again, we read, 1 Tim. i. 5, " The end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned." But never could that be charity, to allow a people what they could not use with a pure heart, but with conscience and faith both deceived, or else despised. The more particular end of the judicial law is set forth to us clearly, Rom. xiii. That God hath given to that law " a sword not in vain, but to be a terror to evil works, a revenge to execute wrath upon him that doth evil." If this terrible commission should but forbear to punish wickedness, were it other to be accounted than partial and unjust ? But if it begin to write indulgence to vulgar uncleanness, can it do more to corrupt and shame the end of its own being ? Lastly, if the law allow sin, it enters into a kind of covenant with sin ; and if it do, there is not a greater sinner in the world than the law itself. The law, to use an allegory something different from that in Philo-Judæus concerning Amalek, though haply more significant, the law is the Israelite, and hath this absolute charge given it, Deut. xxv. " To blot out the memory of sin, the Amalekite, from under heaven, not to forget it." Again, the law is the Israelite, and hath this express repeated command, " to make no covenant with sin, the Canaanite," but to expel him, lest he prove a snare. And to say truth, it were too rigid and reasonless to proclaim such an enmity be-

tween man and man, were it not the type of a greater enmity between law and sin. I speak even now, as if sin were condemned in a perpetual villanage never to be free by law, never to be manumitted : but sure sin can have no tenure by law, at all, but is rather an eternal outlaw, and in hostility with law past all atonement : both diagonal contraries, as much allowing one another, as day and night together in one hemisphere. Or if it be possible, that sin with his darkness may come to composition, it cannot be without a foul eclipse and twilight to the law, whose brightness ought to surpass the noon. Thus we see how this unclean permittance defeats the sacred and glorious end both of the moral and judicial law.

As little good can the lawgiver propose to equity by such a lavish remissness as this : if to remedy hardness of heart, Paræus and other divines confess it more increases by this liberty, than is lessened : and how is it probable that their hearts were more hard in this, that it should be yielded to, than in any other crime ? Their hearts were set upon usury, and are to this day, no nation more ; yet that which was the endamaging only of their estates was narrowly forbid : this, which is thought the extreme injury and dishonour of their wives and daughters, with the defilement also of themselves, is bounteously allowed. Their hearts were as hard under their best kings to offer in high places, though to the true God : yet that, but a small thing, it strictly forewarned ; this, accounted a high offence against one of the greatest moral duties, is calmly permitted and established. How can it be evaded, but that the heavy censure of Christ should fall worse upon this lawgiver of theirs, than upon all the scribes and pharisees ? For they did but omit judgment and mercy to trifle in mint and cummin, yet all according to law ; but this their lawgiver, altogether as punctual in such niceties, goes marching on to adulteries, through the violence of divorce by law against law. If it were such a cursed act of Pilate, a subordinate judge to Cæsar, overswayed by those hard hearts, with much ado to suffer one transgression of law but once, what is it then with less ado to publish a law of transgression for many ages ? Did God for this come down and cover the mount of Sinai with his glory, uttering in thunder those his sacred ordinances out of the bottomless treasures of his wisdom and infinite

pureness, to patch up an ulcerous and rotten commonwealth with strict and stern injunctions, to wash the skin and garments for every unclean touch; and such easy permission given to pollute the soul with adulteries by public authority, without disgrace or question? No; it had been better that man had never known law or matrimony, than that such foul iniquity should be fastened upon the Holy One of Israel, the Judge of all the earth; and such a piece of folly as Belzebub would not commit, to divide against himself, and prevent his own ends: or if he, to compass more certain mischief, might yield perhaps to feign some good deed, yet that God should enact a licence of certain evil for uncertain good against his own glory and pureness, is abominable to conceive. And as it is destructive to the end of law, and blasphemous to the honour of the lawgiver licensing, so is it as pernicious to the person licensed. If a private friend admonish not, the scripture saith, "He hates his brother, and lets him perish;" but if he soothe him and allow him in his faults, the Proverbs teach us, "He spreads a net for his neighbour's feet, and worketh ruin." If the magistrate or prince forget to administer due justice, and restrain not sin, Eli himself could say, "It made the Lord's people to transgress." But if he countenance them against law by his own example, what havoc it makes both in religion and virtue among the people may be guessed, by the anger it brought upon Hophni and Phineas not to be appeased "with sacrifice nor offering for ever." If the law be silent to declare sin, the people must needs generally go astray, for the apostle himself saith, "he had not known lust but by the law:" and surely such a nation seems not to be under the illuminating guidance of God's law, but under the horrible doom rather of such as despise the gospel: "He that is filthy, let him be filthy still." But where the law itself gives a warrant for sin, I know not what condition of misery to imagine miserable enough for such a people, unless that portion of the wicked, or rather of the damned, on whom God threatens, in Psalm xi "to rain snares;" but that questionless cannot be by any law, which the apostle saith is "a ministry ordained of God for our good," and not so many ways and in so high a degree to our destruction, as we have now been graduating. And this is all the good can come to the person licensed in his hardness of heart.

I am next to mention that, which because it is a ground in divinity, Rom. iii., will save the labour of demonstrating, unless her given axioms be more doubted than in other hearts, (although it be no less firm in the precepts of philosophy) that a thing unlawful can for no good whatsoever be done, much less allowed by a positive law. And this is the matter why interpreters upon that passage in Hosea will not consent it to be a true story, that the prophet took a harlot to wife: because God, being a pure spirit, could not command a thing repugnant to his own nature, no, not for so good an end as to exhibit more to the life a wholesome and perhaps a converting parable to many an Israelite. Yet that he commanded the allowance of adulterous and injurious divorces for hardness of heart, a reason obscure and in a wrong sense, they can very favourably persuade themselves; so tenacious is the leaven of an old conceit. But they shift it: he permitted only. Yet silence in the law is consent, and consent is accessory: why then is not the law, being silent, or not active against a crime, accessory to its own conviction, itself judging? For though we should grant, that it approves not, yet it wills: and the lawyers' maxim is, that "the will compelled is yet the will." And though Aristotle in his ethics call this "a mixed action," yet he concludes it to be voluntary and inexcusable, if it be evil. How justly, then, might human law and philosophy rise up against the righteousness of Moses, if this be true which our vulgar divinity fathers upon him, yea, upon God himself, not silently, and only negatively to permit, but in his law to divulge a written and general privilege to commit and persist in unlawful divorces with a high hand, with security and no ill fame? For this is more than permitting and contriving, this is maintaining: this is warranting, this is protecting, yea, this is doing evil, and such an evil as that reprobate lawgiver did, whose lasting infamy is engraven upon him like a surname, "he who made Israel to sin." This is the lowest pitch contrary to God that public fraud and injustice can descend.

If it be affirmed, that God, as being Lord, may do what he will, yet we must know, that God hath not two wills, but one will, much less two contrary. If he once willed adultery should be sinful, and to be punished with death, all his omnipotence will not allow him to will the allowance that his ho-

liest people might, as it were, by his own antinomy, or counterstatute, live unreprieved in the same fact as he himself esteemed it, according to our common explainers. The hidden ways of his providence we adore and search not, but the law is his revealed will, his complete, his evident and certain will: herein he appears to us, as it were, in human shape, enters into covenant with us, swears to keep it, binds himself like a just lawgiver to his own prescriptions, gives himself to be understood by men, judges and is judged, measures and is commensurate to right reason; cannot require less of us in one cantle of his law than in another, his legal justice cannot be so fickle and so variable, sometimes like a devouring fire, and by and by connivant in the embers, or, if I may so say, oscitant and supine. The vigour of his law could no more remit, than the hallowed fire upon his altar could be let go out. The lamps that burned before him might need snuffing, but the light of his law never. Of this also more beneath, in discussing a solution of Rivetus.

The Jesuits, and that sect among us which is named of Arminius, are wont to charge us of making God the author of sin, in two degrees especially, not to speak of his permission: 1. Because we hold, that he hath decreed some to damnation, and consequently to sin, say they; next, Because those means, which are of saving knowledge to others, he makes to them an occasion of greater sin. Yet considering the perfection wherein man was created, and might have stood, no degree necessitating his freewill, but subsequent, though not in time, yet in order to causes, which were in his own power; they might methinks be persuaded to absolve both God and us.* Whenas the doctrine of Plato and Chrysippus, with

* Milton appears to have afterwards altogether abjured the doctrine of predestination, which is so repugnant to common sense, and to all our most exalted ideas of the Divinity, that to hold it and believe at the same time in the goodness of God is impossible. When Milton wrote as he does in the text, he was comparatively young, and was hurried into imperfect views by his own vehement passions. He came afterwards to think more calmly and correctly; though on many points he always reasons more like an orator than a philosopher. With respect to the doctrine of predestination, no one can entertain it without making God the author of sin; which many Calvinistic writers boldly do; as Oldfield, who, in his *View of the Scriptures*, has this expression: "God draweth men into sin, that he may have occasion of judgment against them!" than which man, perhaps, never wrote anything more blasphemous. But whoever believes in predes-

their followers, the academics and the stoics, who knew not what a consummate and most adorned Pandora was bestowed upon Adam, to be the nurse and guide of his arbitrary happiness and perseverance, I mean, his native innocence and perfection, which might have kept him from being our true Epimetheus; and though they taught of virtue and vice to be both the gift of divine destiny, they could yet give reasons not invalid, to justify the councils of God and fate from the insulsiety of mortal tongues: that man's own freewill self-corrupted, is the adequate and sufficient cause of his disobedience besides fate; as Homer also wanted not to express, both in his *Iliad* and *Odyssey*. And Manilius the poet, although in his fourth book he tells of some "created both to sin and punishment;" yet without murmuring, and with an industrious cheerfulness, he acquits the Deity. They were not ignorant in their heathen lore, that it is most godlike to punish those who of his creatures became his enemies with the greatest punishment; and they could attain also to think, that the greatest, when God himself throws a man furthest from him; which then they held he did, when he blinded, hardened, and stirred up his offenders, to finish and pile up their desperate work since they had undertaken it. To banish for ever into a local hell, whether in the air or in the centre, or in that uttermost and bottomless gulf of chaos, deeper from holy bliss than the world's diameter multiplied; they thought not a punishing so proper and proportionate for God to inflict, as to punish sin with sin. Thus were the common sort of Gentiles wont to think, without any wry thoughts cast upon divine governance. And therefore Cicero, not in his Tusculan or Campanian retirements among the learned wits of that age, but even in the senate to a mixed auditory, (though he were sparing otherwise to broach his philosophy among statists and lawyers,) yet as to this point, both in his *Oration against Piso*, and in that which is about the answers of the soothsayers against Clodius, he declares it publicly as no paradox to common ears, that God cannot punish man more, nor make him more miserable, than still by making him more

ination, thinks that of which this language is the expression; since to condemn men for actions which they are compelled by an invincible necessity to perform, is to act exactly up to the description of Oldfield. Practically, however, most men continue to deceive themselves on this point, and to believe the doctrine without accepting its consequences.—ED.

sinful. Thus we see how in this controversy the justice of God stood upright even among heathen disputers. But if any one be truly, and not pretendedly zealous for God's honour, here I call him forth, before men and angels, to use his best and most advised skill, lest God more unavoidably than ever yet, and in the guiltiest manner, be made the author of sin: if he shall not only deliver over and incite his enemies by rebuke to sin as a punishment, but shall by patent under his own broad seal allow his friends whom he would sanctify and save, whom he would unite to himself and not disjoin, whom he would correct by wholesome chastening, and not punish as he doth the damned by lewd sinning; if he shall allow these in his law, the perfect rule of his own purest will, and our most edified conscience, the perpetrating of an odious and manifold sin without the least contesting. It is wondered how there can be in God a secret and revealed will; and yet what wonder, if there be in man two answerable causes. But here there must be two revealed wills grappling in a fraternal war with one another without any reasonable cause apprehended. This cannot be less than to engraft sin into the substance of the law, which law is to provoke sin by crossing and forbidding, not by complying with it. Nay, this is, which I tremble in uttering, to incarnate sin into the unpunishing and well-pleased will of God. To avoid these dreadful consequences, that tread upon the heels of those allowances to sin, will be a task of far more difficulty than to appease those minds, which perhaps out of a vigilant and wary conscience except against predestination. Thus finally we may conclude, that a law wholly giving licence cannot upon any good consideration be given to a holy people, for hardness of heart in the vulgar sense.

CHAPTER IV.

That if Divorce be no Command, no more is Marriage. That Divorce could be no Dispensation, if it were sinful. The Solution of Rivetus, that God dispensed by some unknown Way, ought not to satisfy a Christian Mind.

OTHERS think to evade the matter by not granting any law of divorce, but only a dispensation which is contrary to the

words of Christ, who himself calls it a "law," Mark x. 5: or if we speak of a command in the strictest definition, then marriage itself is no more a command than divorce, but only a free permission to him who cannot contain. But as to dispensation, I affirm the same as before of the law, that it can never be given to the allowance of sin: God cannot give it, neither in respect of himself, nor in respect of man; not in respect of himself, being a most pure essence, the just avenger of sin; neither can he make that cease to be a sin, which is in itself unjust and impure, as all divorces, they say, were, which were not for adultery. Not in respect of man, for then it must be either to his good, or to his evil. Not to his good; for how can that be imagined any good to a sinner, whom nothing but rebuke and due correction can save, to hear the determinate oracle of divine law louder than any reproof dispensing and providing for the impunity and convenience of sin; to make that doubtful, or rather lawful, which the end of the law was to make most evidently hateful? Nor to the evil of man can a dispense be given; for if "the law were ordained unto life," Rom. vii. 10, how can the same God publish dispenses against that law, which must needs be unto death? Absurd and monstrous would that dispense be, if any judge or law should give it a man to cut his own throat, or to damn himself. Dispense, therefore, presupposes full pardon, or else it is not a dispense, but a most baneful and bloody snare. And why should God enter covenant with a people to be holy, as "the command is holy, and just, and good," Rom. vii. 12, and yet suffer an impure and treacherous dispense, to mislead and betray them under the vizard of law to a legitimate practice of uncleanness? God is no covenant-breaker; he cannot do this.

Rivetius, a diligent and learned writer, having well weighed what hath been written by those founders of dispense, and finding the small agreement among them, would fain work himself aloof these rocks and quicksands, and thinks it best to conclude that God certainly did dispense, but by some way to us unknown, and so to leave it. But to this I oppose that a Christian by no means ought to rest himself in such an ignorance; whereby so many absurdities will straight reflect both against the purity, justice, and wisdom of God, the end also both of law and gospel, and the comparison of them both

together. God indeed in some ways of his providence is high and secret, past finding out: but in the delivery and execution of his law, especially in the managing of a duty so daily and so familiar as this is whereof we reason, hath plain enough revealed himself, and requires the observance thereof not otherwise, than to the law of nature and equity imprinted in us seems correspondent. And he hath taught us to love and extol his laws, not only as they are his, but as they are just and good to every wise and sober understanding. Therefore Abraham, even to the face of God himself, seemed to doubt of divine justice, if it should swerve from the irradiation wherewith it had enlightened the mind of man, and bound itself to observe its own rule: "Wilt thou destroy the righteous with the wicked? that be far from thee; shall not the judge of the earth do right?" Thereby declaring that God hath created a righteousness in right itself, against which he cannot do. So David, Psalm cxix. "The testimonies which thou hast commanded are righteous and very faithful; thy word is very pure, therefore thy servant loveth it." Not only then for the author's sake, but for its own purity. "He is faithful," saith St. Paul, "he cannot deny himself;" that is, cannot deny his own promises, cannot but be true to his own rules. He often pleads with men the uprightness of his ways by their own principles. How should we imitate him else, to "be perfect as he is perfect?" If at pleasure he can dispense with golden poetic ages of such pleasing licence, as in the fabled reign of old Saturn, and this perhaps before the law might have some covert; but under such an undispensing covenant as Moses made with them, and not to tell us why and wherefore, indulgence cannot give quiet to the breast of an intelligent man? We must be resolved how the law can be pure and perspicuous, and yet throw a polluted skirt over these Eleusinian mysteries, that no man can utter what they mean: worse in this than the worst obscenities of heathen superstition; for their filthiness was hid, but the mystic reason thereof known to their sages. But this Jewish imputed filthiness was daily and open, but the reason of it is not known to our divines. We know of no design the gospel can have to impose new righteousness upon works, but to remit the old by faith without works, if we mean justifying works: we know no mystery our Saviour could have to lay new bonds upon

marriage in the covenant of grace which himself had loosened to the severity of law. So that Rivetus may pardon us, if we cannot be contented with his nonsolution, to remain in such a peck of uncertainties and doubts, so dangerous and ghastly to the fundamentals of our faith.

CHAPTER V.

What a Dispensation is.

THEREFORE to get some better satisfaction, we must proceed to inquire as diligently as we can what a dispensation is, which I find to be either properly so called, or improperly. Improperly so called, is rather a particular and exceptive law, absolving and disobliging from a more general command for some just and reasonable cause. As Numb. ix. they who were unclean, or in a journey, had leave to keep the passover in the second month, but otherwise ever in the first. As for that in Leviticus of marrying the brother's wife, it was a penal statute rather than a dispense; and commands nothing injurious or in itself unclean, only prefers a special reason of charity before an institutive decency, and perhaps is meant for lifetime only, as is expressed beneath in the prohibition of taking two sisters. What other edict of Moses, carrying but the semblance of a law in any other kind, may bear the name of a dispense, I have not readily to instance. But a dispensation most properly is some particular accident rarely happening, and therefore not specified in the law, but left to the decision of charity, even under the bondage of Jewish rites, much more under the liberty of the gospel. Thus did "David enter into the house of God, and did eat the shewbread, he and his followers, which was" ceremonially "unlawful." Of such dispenses as these it was that Verdune the French divine so gravely disputed in the council of Trent against friar Adrian, who held that the pope might dispense with anything. "It is a fond persuasion," saith Verdune, "that dispensing is a favour; nay, it is as good distributive justice as what is most, and the priest sins if he gives it not, for it is nothing else but a right interpretation of law." Thus far that I can learn touching this matter wholesomely decreed. But that God, who is the giver of every good and perfect gift, Jam. i. should

give out a rule and directory to sin by, should enact a dispensation as longlived as a law, whereby to live in privileged adultery for hardness of heart, (and this obdurate disease cannot be conceived how it was the more amended by this unclean remedy,) is the most deadly and scorpionlike gift, that the enemy of mankind could have given to any miserable sinner, and is rather such a dispense as that was, which the serpent gave to our first parents. God gave quails in his wrath, and kings in his wrath, yet neither of these things evil in themselves: but that he whose eyes cannot behold impurity, should in the book of his holy covenant, his most unpassionate law, give licence and statute for uncontrolled adultery, although it go for the received opinion, I shall ever dissuade my soul from such a creed, such an indulgence as the shop of Antichrist never forged a baser.

CHAPTER VI.

That the Jew had no more Right to this supposed Dispense than the Christian hath; and rather not so much.

BUT if we must needs dispense, let us for a while so far dispense with truth, as to grant that sin may be dispensed; yet there will be copious reason found to prove, that the Jew had no more right to such a supposed indulgence than the Christian; whether we look at the clear knowledge wherein he lived, or the strict performance of works whereto he was bound. Besides visions and prophecies, they had the law of God, which in the Psalms and Proverbs is chiefly praised for sureness and certainty, both easy and perfect to the enlightening of the simple. How could it be so obscure then, or they so sottishly blind in this plain, moral, and household duty? They had the same precepts about marriage; Christ added nothing to their clearness, for that had argued them imperfect; he opens not the law, but removes the pharisaic mists raised between the law and the people's eyes: the only sentence which he adds, "What God hath joined let no man put asunder," is as obscure as any clause fetched out of Genesis, and hath increased a yet undecided controversy of clandestine marriages. If we examine over all his sayings, we shall find him not so much interpreting the law with his words, as re-

ferring his own words to be interpreted by the law, and oftener obscures his mind in short, and vehement, and compact sentences, to blind and puzzle them the more, who would not understand the law. The Jews therefore were as little to be dispensed with for lack of moral knowledge as we.

Next, none I think will deny, but that they were as much bound to perform the law as any Christian. That severe and rigorous knife not sparing the tender foreskin of any male infant, to carve upon his flesh the mark of that strict and pure covenant whereinto he entered, might give us to understand enough against the fancy of dispensing. St. Paul testifies, that every "circumcised man is a debtor to the whole law," Gal. v., or else "circumcision is in vain," Rom. ii. 25. How vain then, and how preposterous must it needs be to exact a circumcision of the flesh from an infant into an outward sign of purity, and to dispense an uncircumcision in the soul of a grown man to an inward and real impurity! How vain again was that law, to impose tedious expiations for every slight sin of ignorance and error, and to privilege without penance or disturbance an odious crime whether of ignorance or obstinacy! How unjust also inflicting death and extirpation for the mark of circumstantial pureness omitted, and proclaiming all honest and liberal indemnity to the act of a substantial impureness committed, making void the covenant that was made against it! Thus if we consider the tenour of the law, to be circumcised and to perform all, not pardoning so much as the scapes of error and ignorance, and compare this with the condition of the gospel, "believe and be baptized," I suppose it cannot be long ere we grant, that the Jew was bound as strictly to the performance of every duty as was possible; and therefore could not be dispensed with more than the Christian, perhaps not so much.

CHAPTER VII.

That the Gospel is apter to dispense than the Law. Paræus answered.

IF then the law will afford no reason why the Jew should be more gently dealt with than the Christian, then surely the gospel can afford as little why the Christian should be less gently dealt with than the Jew. The gospel indeed exhorts

to highest perfection, but bears with weakest infirmity more than the law. Hence those indulgences, "All cannot receive this saying," "Every man hath his proper gift," with express charges not to "lay on yokes, which our fathers could not bear." The nature of man still is as weak, and yet as hard; and that weakness and hardness as unfit and as unteachable to be harshly used as ever. Ay, but, saith Paræus, there is a greater portion of spirit poured upon the gospel, which requires from us perfecter obedience. I answer, this does not prove that the law might give allowance to sin more than the gospel; and if it were no sin, we know it were the work of the spirit to "mortify our corrupt desires and evil concupiscence;" but not to root up our natural affections and disaffections, moving to and fro even in wisest men upon just and necessary reasons, which were the true ground of that Mosaic dispense, and is the utmost extent of our pleading. What is more or less perfect we dispute not, but what is sin or no sin. And in that I still affirm the law required as perfect obedience as the gospel: besides that the prime end of the gospel is not so much to exact our obedience, as to reveal grace, and the satisfaction of our disobedience. What is now exacted from us, it is the accusing law that does it, even yet under the gospel; but cannot be more extreme to us now than to the Jews of old; for the law ever was of works, and the gospel ever was of grace.

Either then the law by harmless and needful dispenses, which the gospel is now made to deny, must have anticipated and exceeded the grace of the gospel, or else must be found to have given politic and superficial graces without real pardon, saying in general, "Do this and live," and yet deceiving and damning underhand with unsound and hollow permissions; which is utterly abhorring from the end of all law, as hath been shewed. But if those indulgences were safe and sinless, out of tenderness and compassion, as indeed they were, and yet shall be abrogated by the gospel; then the law, whose end is by rigour to magnify grace, shall itself give grace, and pluck a fair plume from the gospel; instead of hastening us thither, alluring us from it. And whereas the terror of the law was a servant to amplify and illustrate the mildness of grace; now the unmildness of evangelic grace shall turn servant to declare the grace and mildness of the rigorous law.

The law was harsh to extol the grace of the gospel, and now the gospel by a new affected strictness of her own shall extenuate the grace which herself offers. For by exacting a duty which the law dispensed, if we perform it, then is grace diminished, by how much performance advances, unless the apostle argue wrong: if we perform it not, and perish for not performing, then are the conditions of grace harder than those of rigour. If through faith and repentance we perish not, yet grace still remains the less, by requiring that which rigour did not require, or at least not so strictly. Thus much therefore to Paræus; that if the gospel require perfecter obedience than the law as a duty, it exalts the law and debases itself, which is dishonourable to the work of our redemption. Seeing therefore that all the causes of any allowance that the Jews might have remain as well to the Christians; this is a certain rule, that so long as the causes remain, the allowance ought. And having thus at length inquired the truth concerning law and dispense, their ends, their uses, their limits, and in what manner both Jew and Christian stand liable to the one or capable of the other; we may safely conclude, that to affirm the giving of any law or lawlike dispense to sin for hardness of heart, is a doctrine of that extravagance from the sage principles of piety, that whoso considers thoroughly cannot but admire how this hath been digested all this while.

CHAPTER VIII.

The true Sense how Moses suffered Divorce for Hardness of Heart.

WHAT may we do then to salve this seeming inconsistency? I must not dissemble, that I am confident it can be done no other way than this:

Moses, Deut. xxiv. 1, established a grave and prudent law, full of moral equity, full of due consideration towards nature, that cannot be resisted, a law consenting with the laws of wisest men and civilest nations; that when a man hath married a wife, if it come to pass, that he cannot love her by reason of some displeasing natural quality or unfitness in her, let him write her a bill of divorce. The intent of which law undoubtedly was this, that if any good and peaceable man should discover

some helpless disagreement or dislike either of mind or body, whereby he could not cheerfully perform the duty of a husband without the perpetual dissembling of offence and disturbance to his spirit; rather than to live uncomfortably and unhappily both to himself and to his wife; rather than to continue undertaking a duty, which he could not possibly discharge, he might dismiss her whom he could not tolerably and so not conscionably retain. And this law the Spirit of God by the mouth of Solomon, Prov. xxx. 21, 23, testifies to be a good and a necessary law, by granting it that "a hated woman," (for so the Hebrew word signifies, rather than "odious," though it come all to one,) that "a hated woman, when she is married, is a thing that the earth cannot bear." What follows then, but that the charitable law must remedy what nature cannot undergo? Now that many licentious and hardhearted men took hold of this law to cloke their bad purposes, is nothing strange to believe. And these were they, not for whom Moses made the law, (God forbid!) but whose hardness of heart taking ill-advantage by this law he held it better to suffer as by accident, where it could not be detected, rather than good men should lose their just and lawful privilege of remedy; Christ therefore having to answer these tempting pharisees, according as his custom was, not meaning to inform their proud ignorance what Moses did in the true intent of the law, which they had ill cited, suppressing the true cause for which Moses gave it, and extending it to every slight matter, tells them their own, what Moses was forced to suffer by their abuse of his law. Which is yet more plain, if we mark that our Saviour, in Matt. v., cites not the law of Moses, but the pharisaical tradition falsely grounded upon that law. And in those other places, chap. xix. and Mark x., the pharisees cite the law, but conceal the wise and humane reason there expressed; which our Saviour corrects not in them, whose pride deserved not his instruction, only returns them what is proper to them: "Moses for the hardness of your heart suffered you," that is, such as you, "to put away your wives; and to you he wrote this precept for that cause," which ("to you") must be read with an impression, and understood limitedly of such as covered ill purposes under that law; for it was seasonable, that they should hear their own unbounded licence rebuked, but not seasonable for them to

hear a good man's requisite liberty explained. But us he hath taught better, if we have ears to hear. He himself acknowledged it to be a law, Mark x., and being a law of God, it must have an undoubted "end of charity, which may be used with a pure heart, a good conscience, and faith unfeigned," as was heard: it cannot allow sin, but is purposely to resist sin, as by the same chapter to Timothy appears. There we learn also, "that the law is good, if a man use it lawfully." Out of doubt then there must be a certain good in this law, which Moses willingly allowed, and there might be an unlawful use made thereof by hypocrites; and that was it which was unwillingly suffered, foreseeing it in general, but not able to discern it in particulars. Christ therefore mentions not here what Moses and the law intended; for good men might know that by many other rules; and the scornful pharisees were not fit to be told, until they could employ that knowledge they had less abusively. Only he acquaints them with what Moses by them was put to suffer.

CHAPTER IX.

The Words of the Institution how to be understood; and of our Saviour's Answer to his Disciples.

AND to entertain a little their overweening arrogance as best befitted, and to amaze them yet further, because they thought it no hard matter to fulfil the law, he draws them up to that unseparable institution, which God ordained in the beginning before the fall, when man and woman were both perfect, and could have no cause to separate: just as in the same chapter he stands not to contend with the arrogant young man, who boasted his observance of the whole law, whether he had indeed kept it or not, but screws him up higher to a task of that perfection, which no man is bound to imitate. And in like manner, that pattern of the first institution he set before the opinionative pharisees, to dazzle them, and not to bind us. For this is a solid rule, that every command, given with a reason, binds our obedience no otherwise than that reason holds. Of this sort was that command in Eden, "Therefore shall a man cleave to his wife, and they shall be one flesh;" which we see is no absolute command, but with an inference

“therefore:” the reason then must be first considered, that our obedience be not disobedience. The first is, for it is not single, because the wife is to the husband “flesh of his flesh,” as in the verse going before. But this reason cannot be sufficient of itself: for why then should he for his wife leave his father and mother, with whom he is far more “flesh of flesh, and bone of bone,” as being made of their substance? And besides, it can be but a sorry and ignoble society of life, whose inseparable injunction depends merely upon flesh and bones. Therefore we must look higher, since Christ himself recalls us to the beginning, and we shall find, that the primitive reason of never divorcing was that sacred and not vain promise of God to remedy man’s loneliness by “making him a meet help for him,” though not now in perfection, as at first; yet still in proportion as things now are. And this is repeated, verse 20, when all other creatures were fitly associated and brought to Adam, as if the Divine Power had been in some care and deep thought, because “there was not yet found any help meet for man.” And can we so slightly depress the all-wise purpose of a deliberating God, as if his consultation had produced no other good for man, but to join him with an accidental companion of propagation, which his sudden word had already made for every beast? Nay, a far less good to man it will be found, if she must at all adventures be fastened upon him individually. And therefore even plain sense and equity, and, which is above them both, the all-interpreting voice of charity herself cries aloud, that this primitive reason, this consulted promise of God, “to make a meet help,” is the only cause that gives authority to this command of not divorcing, to be a command. And it might be further added, that if the true definition of a wife were asked at good earnest, this clause of being “a meet help” would shew itself so necessary and so essential, in that demonstrative argument, that it might be logically concluded: Therefore she who naturally and perpetually is no “meet help,” can be no wife; which clearly takes away the difficulty of dismissing such a one. If this be not thought enough, I answer yet further, that marriage, unless it mean a fit and tolerable marriage, is not inseparable neither by nature nor institution. Not by nature, for then Mosaic divorces had been against nature, if separable and inseparable be contraries, as who doubts they be? And what is against

nature is against law, if soundest philosophy abuse us not ; by this reckoning Moses should be most unmosaic, that is, most illegal, not to say most unnatural. Nor is it inseparable by the first institution ; for then no second institution of the same law for so many causes could dissolve it ; it being most unworthy a human, (as Plato's judgment is in the fourth book of his laws,) much more a divine lawgiver, to write two several decrees upon the same thing. But what would Plato have deemed, if one of these were good, and the other evil to be done ? Lastly, suppose it to be inseparable by institution, yet in competition with higher things, as religion and charity in mainest matters, and when the chief end is frustrate for which it was ordained, as hath been shewn ; if still it must remain inseparable, it holds a strange and lawless propriety from all other works of God under heaven. From these many considerations, we may safely gather, that so much of the first institution as our Saviour mentions, for he mentions not all, was but to quell and put to nonplus the tempting pharisees, and to lay open their ignorance and shallow understanding of the scriptures. For, saith he, " Have ye not read that he which made them at the beginning, made them male and female, and said, For this cause shall a man cleave to his wife ? " which the blind usurpers of Moses's chair could not gainsay : as if this single respect of male and female were sufficient, against a thousand inconveniences and mischiefs, to clog a rational creature to his endless sorrow unrelinquishably, under the guileful superscription of his intended solace and comfort. What if they had thus answered ? " Master, if thou mean to make wedlock as inseparable as it was from the beginning, let it be made also a fit society, as God meant it, which we shall soon understand it ought to be, if thou recite the whole reason of the law." Doubtless our Saviour had applauded their just answer. For then they had expounded his command of Paradise, even as Moses himself expounds it by the laws of divorce, that is, with due and wise regard to the premises and reasons of the first command ; according to which, without unclean and temporizing permissions, he instructs us in this imperfect state what we may lawfully do about divorce.

But if it be thought that the disciples, offended at the rigour of Christ's answer, could yet obtain no mitigation of

the former sentence pronounced to the pharisees, it may be fully answered, that our Saviour continues the same reply to his disciples, as men leavened with the same customary licence which the pharisees maintained, and displeased at the removing of a traditional abuse, whereto they had so long not unwillingly been used : it was no time then to contend with their slow and prejudicial belief, in a thing wherein an ordinary measure of light in scripture, with some attention, might afterwards inform them well enough. And yet ere Christ had finished this argument, they might have picked out of his own concluding words an answer more to their minds, and in effect the same with that which hath been all this while entreating audience : “ All men,” saith he, “ cannot receive this saying, save they to whom it is given ; he that is able to receive it, let him receive it.” What saying is this which is left to a man’s choice to receive, or not receive ? what but the married life ? Was our Saviour so mild and so favourable to the weakness of a single man, and is he turned on the sudden so rigorous and inexorable, to the distresses and extremities of an ill-wedded man ? Did he so graciously give leave to change the better single life for the worse married life ? Did he open so to us this hazardous and accidental door of marriage, to shut upon us like the gate of death, without retracting or returning, without permitting to change the worst, most insupportable, most unchristian mischance of marriage, for all the mischiefs and sorrows that can ensue, being an ordinance which was especially given as a cordial and exhilarating cup of solace, the better to bear our other crosses and afflictions ? Questionless this was a hard-heartedness of divorcing, worse than that in the Jews, which, they say, extorted the allowance from Moses, and is utterly dissonant from all the doctrine of our Saviour. After these considerations, therefore, to take a law out of Paradise given in time of original perfection, and to take it barely without those just and equal inferences and reasons which mainly establish it, nor so much as admitting those needful and safe allowances, wherewith Moses himself interprets it to the fallen condition of man ; argues nothing in us but rashness and contempt of those means that God left us in his pure and chaste law, without which it will not be possible for us to perform the strict imposition of this command : or if we strive

beyond our strength, we shall strive to obey it otherwise than God commands it. And lamented experience daily teaches the bitter and vain fruits of this our presumption, forcing men in a thing wherein we are not able to judge either of their strength or their sufferance. Whom neither one voice nor other by natural addiction, but only marriage ruins, which doubtless is not the fault of that ordinance, for God gave it as a blessing, nor always of man's mischoosing, it being an error above wisdom to prevent, as examples of wisest men so mistaken manifest: it is the fault therefore of a perverse opinion, that will have it continued in despite of nature and reason, when indeed it was never so truly joined. All those expositors upon the fifth Matthew confess the law of Moses to be the law of the Lord, wherein no addition or diminution hath place; yet coming to the point of divorce, as if they feared not to be called least in the kingdom of heaven, any slight evasion will content them, to reconcile those contradictions, which they make between Christ and Moses, between Christ and Christ.

CHAPTER X.

The vain Shift of those who make the Law of Divorce to be only the Premises of a succeeding Law.

SOME will have it no law, but the granted premises of another law following, contrary to the words of Christ, Mark x. 5, and all other translations of gravest authority, who render it in form of a law, agreeably to Mal. ii. 16, as it is most anciently and modernly expounded. Besides, the bill of divorce, and the particular occasion therein mentioned, declares it to be orderly and legal. And what avails this to make the matter more righteous, if such an adulterous condition shall be mentioned to build a law upon without either punishment or so much as forbidding? They pretend it is implicitly reprov'd in these words, Deut. xxiv. 4, "after she is defiled;" but who sees not that this defilement is only in respect of returning to her former husband after an intermixed marriage? else why was not the defiling condition first forbidden, which would have saved the labour of this after-law? Nor is it seemly or piously attributed to the jus-

tice of God and his known hatred of sin, that such a heinous fault as this through all the law should be only wiped with an implicit and oblique touch, (which yet is falsely supposed,) and that his peculiar people should be let wallow in adulterous marriages almost two thousand years, for want of a direct law to prohibit them: it is rather to be confidently assumed, that this was granted to apparent necessities, as being of unquestionable right and reason in the law of nature, in that it still passes without inhibition, even when the greatest cause is given to us to expect it should be directly forbidden.

CHAPTER XI.

The other Shift of saying Divorce was permitted by Law, but not approved. More of the Institution.

BUT it was not approved. So much the worse that it was allowed; as if sin had over-mastered the word of God, to conform her steady and straight rule to sin's crookedness, which is impossible. Besides, what needed a positive grant of that which was not approved? It restrained no liberty to him that could but use a little fraud; it had been better silenced, unless it were approved in some case or other. But still it was not approved. Miserable excusers! he who doth evil, that good may come thereby, approves not what he doth; and yet the grand rule forbids him, and counts his damnation just if he do it. The sorceress Medea did not approve her own evil doings, yet looked not to be excused for that: and it is the constant opinion of Plato in Protagoras, and other of his dialogues, agreeing with that proverbial sentence among the Greeks, that "no man is wicked willingly." Which also the Peripatetics do rather distinguish than deny. What great thank then if any man, reputed wise and constant, will neither do, nor permit others under his charge to do, that which he approves not, especially in matter of sin? but for a judge, but for a magistrate, the shepherd of his people, to surrender up his approbation against law, and his own judgment, to the obstinacy of his herd, what more unjudgelike, unmagistratelike, and in war more uncommanderlike? Twice in a short time it was the undoing of the Roman state, first when Pompey, next when Marcus Brutus,

had not magnanimity enough but to make so poor a resignation of what they approved, to what the boisterous tribunes and soldiers bawled for. Twice it was the saving of two of the greatest commonwealths in the world, of Athens by Themistocles at the seafight of Salamis, of Rome by Fabius Maximus in the Punic war; for that these two matchless generals had the fortitude at home, against the rashness and the clamours of their own captains and confederates, to withstand the doing or permitting of what they could not approve in their duty of their great command. Thus far of civil prudence. But when we speak of sin, let us look again upon the old reverend Eli, who in his heavy punishment found no difference between the doing and permitting of what he did not approve. If hardness of heart in the people may be an excuse, why then is Pilate branded through all memory? He approved not what he did, he openly protested, he washed his hands, and laboured not a little ere he would yield to the hard hearts of a whole people, both princes and plebians, importuning and tumulting even to the fear of a revolt. Yet is there any will undertake his cause? If therefore Pilate for suffering but one act of cruelty against law, though with much unwillingness testified, at the violent demand of a whole nation, shall stand so black upon record to all posterity; alas for Moses! what shall we say for him, while we are taught to believe he suffered not one act only both of cruelty and uncleanness in one divorce, but made it a plain and lasting law against law, whereby ten thousand acts accounted both cruel and unclean might be daily committed, and this without the least suit or petition of the people, that we can read of?

And can we conceive without vile thoughts, that the majesty and holiness of God could endure so many ages to gratify a stubborn people in the practice of a foul polluting sin? and could he expect they should abstain, he not signifying his mind in a plain command, at such time especially when he was framing their laws and them to all possible perfection? But they were to look back to the first institution; nay, rather why was not that individual institution brought out of Paradise, as was that of the sabbath, and repeated in the body of the law, that men might have understood it to be a command? For that any sentence that bears

the resemblance of a precept, set there so out of place in another world, at such a distance from the whole law, and not once mentioned there, should be an obliging command to us, is very disputable; and perhaps it might be denied to be a command without further dispute: however, it commands not absolutely, as hath been cleared, but only with reference to that precedent promise of God, which is the very ground of his institution: if that appear not in some tolerable sort, how can we affirm such a matrimony to be the same which God instituted? in such an accident it will best behoove our soberness to follow rather what moral Sinai prescribes equal to our strength, than fondly to think within our strength all that lost Paradise relates.

CHAPTER XII.

*The third Shift of them who esteem it a mere Judicial Law.
Proved again to be a Law of moral Equity.*

ANOTHER while it shall suffice them, that it was not a moral but a judicial law, and so was abrogated: nay, rather, not abrogated because judicial: which law the ministry of Christ came not to deal with. And who put it in man's power to exempt, where Christ speaks in general of not abrogating "the least jot or tittle," and in special not that of divorce, because it follows among those laws which he promised expressly not to abrogate, but to vindicate from abusive traditions? which is most evidently to be seen in the 16th of Luke, where this caution of not abrogating is inserted immediately, and not otherwise than purposely, when no other point of the law is touched but that of divorce. And if we mark the 31st verse of Matt. v. he there cites not the law of Moses, but the licentious gloss which traduced the law; that therefore which he cited, that he abrogated, and not only abrogated, but disallowed and flatly condemned; which could not be the law of Moses, for that had been foully to the rebuke of his great servant. To abrogate a law made with God's allowance, had been to tell us only that such a law was now to cease: but to refute it with an ignominious note of civilizing adultery, casts the reproof, which was meant only to the pharisees, even upon him that made

the law. But yet if that be judicial, which belongs to a civil court, this law is less judicial than nine of the ten commandments: for antiquaries affirm, that divorces proceeded among the Jews without knowledge of the magistrate, only with hands and seals under the testimony of some rabbies to be then present. Perkins, in a "Treatise of Conscience," grants, that what in the judicial law is of common equity binds also the Christian: and how to judge of this, prescribes two ways: if wise nations have enacted the like decree; or if it maintain the good of family, church, or commonwealth. This therefore is a pure moral economical law, too hastily imputed of tolerating sin; being rather so clear in nature and reason, that it was left to a man's own arbitrement to be determined between God and his own conscience; not only among the Jews, but in every wise nation: the restraint whereof, who is not too thick-sighted, may see how hurtful and distractive it is to the house, the church, and commonwealth. And that power which Christ never took from the master of a family, but rectified only to a right and wary use at home; that power the undiscerning canonist hath improperly usurped in his court-leet, and bescribbled with a thousand trifling impertinences, which yet have filled the life of man with serious trouble and calamity. Yet grant it were of old a judicial law, it need not be the less moral for that, being conversant as it is about virtue or vice. And our Saviour disputes not here the judicature, for that was not his office, but the morality of divorce, whether it be adultery or no; if therefore he touch the law of Moses at all, he touches the moral part thereof, which is absurd to imagine, that the covenant of grace should reform the exact and perfect law of works, eternal and immutable; or if he touch not the law at all, then is not the allowance thereof disallowed to us.

CHAPTER XIII.

The ridiculous Opinion that Divorce was permitted from the Custom in Egypt. That Moses gave not this Law unwillingly. Perkins confesses this Law was not abrogated.

OTHERS are so ridiculous as to allege, that this licence of divorcing was given them because they were so accustomed

in Egypt. As if an ill custom were to be kept to all posterity; for the dispensation is both universal and of time unlimited, and so indeed no dispensation at all; for the over-dated dispensation of a thing unlawful, serves for nothing but to increase hardness of heart, and makes men but wax more incorrigible; which were a great reproach to be said of any law or allowance that God should give us. In these opinions it would be more religion to advise well, lest we make ourselves juster than God, by censuring rashly that for sin, which his unspotted law without rebuke allows, and his people without being conscious of displeasing him have used: and if we can think so of Moses, as that the Jewish obstinacy could compel him to write such impure permissions against the word of God and his own judgment; doubtless it was his part to have protested publicly what straits he was driven to, and to have declared his conscience, when he gave any law against his mind: for the law is the touchstone of sin and of conscience, and must not be intermixed with corrupt indulgences; for then it loses the greatest praise it has of being certain, and infallible, not leading into error as the Jews were led by this connivance of Moses, if it were a connivance. But still they fly back to the primitive institution, and would have us re-enter paradise against the sword that guards it. Whom I again thus reply to, that the place in Genesis contains the description of a fit and perfect marriage, with an interdict of ever divorcing such a union: but where nature is discovered to have never joined indeed, but vehemently seeks to part, it cannot be there conceived that God forbids it; nay, he commands it both in the law and in the prophet Malachi, which is to be our rule. And Perkins upon this chapter of Matthew deals plainly, that our Saviour here confutes not Moses's law, but the false glosses that depraved the law; which being true, Perkins must needs grant, that something then is left to that law which Christ found no fault with; and what can that be but the conscionable use of such liberty, as the plain words import? so that by his own inference, Christ did not absolutely intend to restrain all divorces to the only cause of adultery. This therefore is the true scope of our Saviour's will, that he who looks upon the law concerning divorce, should also look back upon the institution, that he may endeavour what is

perfectest: and he that looks upon the institution shall not refuse as sinful and unlawful those allowances which God affords him in his following law, lest he make himself purer than his Maker, and presuming above strength, slip into temptations irrecoverably. For this is wonderful, that in all those decrees concerning marriage, God should never once mention the prime institution to dissuade them from divorcing, and that he should forbid smaller sins as opposite to the hardness of their hearts, and let this adulterous matter of divorce pass ever unreprieved.

This is also to be marvelled, that seeing Christ did not condemn whatever it was that Moses suffered, and that thereupon the Christian magistrate permits usury and open stews, and here with us adultery to be so slightly punished, which was punished by death to these hard-hearted Jews; why we should strain thus at the matter of divorce, which may stand so much with charity to permit, and make no scruple to allow usury esteemed to be so much against charity? But this it is to embroil ourselves against the righteous and all-wise judgments and statutes of God; which are not variable and contrarious, as we would make them, one while permitting, and another while forbidding, but are most constant and most harmonious each to other. For how can the uncorrupt and majestic law of God, bearing in her hand the wages of life and death, harbour such a repugnance within herself, as to require an unexempted and impartial obedience to all her decrees, either from us or from our Mediator, and yet debase herself to falter so many ages with circumcised adulteries by unclean and slubbering permissions?

CHAPTER XIV.

That Beza's Opinion of regulating Sin by apostolic Law cannot be found.

YET Beza's opinion is, that a politic law (but what politic law I know not, unless one of Machiavel's) may regulate sin; may bear indeed, I grant, with imperfection for a time, as those canons of the apostles did in ceremonial things; but as for sin, the essence of it cannot consist with rule; and if

the law fail to regulate sin, and not to take it utterly away, it necessarily confirms and establishes sin. To make a regularity of sin by law, either the law must straighten sin into no sin, or sin must crook the law into no law. The judicial law can serve to no other end than to be the protector and champion of religion and honest civility, as is set down plainly, Rom. xiii., and is but the arm of moral law, which can no more be separate from justice, than justice from virtue. Their office also, in a different manner, steers the same course; the one teaches what is good by precept, the other unteaches what is bad by punishment. But if we give way to politic dispensations of lewd uncleanness, the first good consequence of such a relax will be the justifying of papal stews joined with a toleration of epidemic whoredom. Justice must revolt from the end of her authority, and become the patron of that whereof she was created the punisher. The example of usury, which is commonly alleged, makes against the allegation which it brings, as I touched before. Besides that usury, so much as is permitted by the magistrate, and demanded with common equity, is neither against the word of God, nor the rule of charity; as hath been often discussed by men of eminent learning and judgment. There must be therefore some other example found out to shew us wherein civil policy may with warrant from God settle wickedness by law, and make that lawful which is lawless. Although I doubt not but, upon deeper consideration, that which is true in physic will be found as true in policy, that as of bad pulses those that beat most in order, are much worse than those that keep the most inordinate circuit; so of popular vices, those that may be committed legally will be more pernicious than those that are left to their own course at peril, not under a stinted privilege to sin orderly and regularly, which is an implicit contradiction, but under due and fearless execution of punishment.*

* Could our Puritan ancestors have newly modified human nature by their laws, they would doubtless have introduced a new form of society. Milton himself is an example of the inexorable severity with which they regarded human frailties. They were the antipodes of the Jesuits, who considered it practicable not only to regulate sin by law, but to permit the practice of all kinds of sin for certain purposes, and with certain modifications. On this subject, the reader may consult the ninth of Pascal's "Lettres Provinciales," particularly the passage from Pere Bauny, who may

The political law, since it cannot regulate vice, is to restrain it by using all means to root it out. But if it suffer the weed to grow up to any pleasurable or contented height upon what pretext soever, it fastens the root, it prunes and dresses vice, as if it were a good plant. Let no man doubt therefore to affirm, that it is not so hurtful or dishonourable to a commonwealth, nor so much to the hardening of hearts, when those worse faults pretended to be feared are committed, by who so dares under strict and executed penalty, as when those less faults tolerated for fear of greater, harden their faces, not their hearts only, under the protection of public authority. For what less indignity were this, than as if justice herself, the queen of virtues, descending from her sceptered royalty, instead of conquering, should compound and treat with sin, her eternal adversary and rebel, upon ignoble terms? or as if the judicial law were like that untrusty steward in the gospel, and instead of calling in the debts of his moral master, should give out subtile and sly acquittances to keep himself from begging? or let us person him like some wretched itinerary judge, who, to gratify his delinquents before him, would let them basely break his head, lest they should pull him from the bench, and throw him over the bar. Unless we had rather think both moral and judicial, full of malice and deadly purpose, conspired to let the debtor Israelite, the seed of Abraham, run on upon a bankrupt score, flattered with insufficient and ensnaring discharges, that so he might be haled to a more cruel forfeit for all the indulgent arrears which those judicial acquittances had engaged him in. No, no, this cannot be, that the law whose integrity and faithfulness is next to God, should be either the shameless broker of our impunities, or the in-

be supposed to represent the class of reasoners most diametrically opposed to Milton. If, however, instead of discussing these matters as casuists, we regard them as statesmen and politicians, we shall ultimately perhaps be constrained to admit that society lies under the absolute necessity of tolerating what Milton calls sin; and if of tolerating, why not of regulating? because regulation implies some sort of restraint, and to restrain is to diminish; and if by recognising any excess we can circumscribe the operation of it, recognition seems to be clearly our duty. This, however, is not the place to enter frankly upon such a discussion, which merits to be considered apart in the interest of civil society, and for the benefit of those who may be said to be persecuted by it.—ED.

tended instrument of our destruction. The method of holy correction, such as became the commonwealth of Israel, is not to bribe sin with sin, to capitulate and hire out one crime with another; but with more noble and graceful severity than Popilius the Roman legate used with Antiochus, to limit and level out the direct way from vice to virtue, with straightest and exactest lines on either side, not winding or indenting so much as to the right hand of fair pretences. Violence indeed and insurrection may force the law to suffer what it cannot mend; but to write a decree in allowance of sin, as soon can the hand of justice rot off. Let this be ever concluded as a truth that will outlive the faith of those that seek to bear it down.

CHAPTER XV.

That Divorce was not given for Wives only, as Beza and Paræus write. More of the Institution.

LASTLY, if divorce were granted, as Beza and others say, not for men, but to release afflicted wives; certainly, it is not only a dispensation, but a most merciful law: and why it should not yet be in force, being wholly as needful, I know not what can be in cause but senseless cruelty. But yet to say, divorce was granted for relief of wives rather than of husbands, is but weakly conjectured, and is manifestly the extreme shift of a huddled exposition. Whenas it could not be found how hardness of heart should be lessened by liberty of divorce, a fancy was devised to hide the flaw, by commenting that divorce was permitted only for the help of wives. Palpably uxorious! who can be ignorant, that woman was created for man, and not man for woman, and that a husband may be injured as insufferably in marriage as a wife? What an injury is it after wedlock not to be beloved! what to be slighted! what to be contended with in point of house-rule who shall be the head; not for any parity of wisdom, for that were something reasonable, but out of a female pride! "I suffer not," saith St. Paul, "the woman to usurp authority over the man." If the apostle could not suffer it, into what mould is he mortified that can? Solomon saith, "that a bad wife is to her husband as rottenness to his bones, a continual drop-

ping. Better dwell in the corner of a house-top, or in the wilderness," than with such a one. "Whoso hideth her, hideth the wind, and one of the four mischiefs which the earth cannot bear." If the Spirit of God wrote such aggravations as these, and (as may be guessed by these similitudes) counsels the man rather to divorce than to live with such a colleague; and yet on the other side expresses nothing of the wife's suffering with a bad husband; is it not most likely that God in his law had more pity towards man thus wedlocked, than towards the woman that was created for another? The same Spirit relates to us the course which the Medes and Persians took by occasion of Vashti, whose mere denial to come at her husband's sending lost her the being queen any longer, and set up a wholesome law, "that every man should bear rule in his own house." And the divine relater shews us not the least sign of disliking what was done; how should he, if Moses long before was nothing less mindful of the honour and pre-eminence due to man? So that to say divorce was granted for woman rather than man, was but fondly invented. Esteeming therefore to have asserted thus an injured law of Moses, from the unwarranted and guilty name of a dispensation, to be again a most equal and requisite law, we have the word of Christ himself, that he came not to alter the least tittle of it; and signifies no small displeasure against him that shall teach to do so. On which relying, I shall not much waver to affirm, that those words which are made to intimate as if they forbade all divorce but for adultery, (though Moses have constituted otherwise,) those words taken circumspectly, without regard to any precedent law of Moses, or attestation of Christ himself, or without care to preserve those his fundamental and superior laws of nature and charity, to which all other ordinances give up their seal, are as much against plain equity and the mercy of religion, as those words of "Take, eat; this is my body," elementally understood, are against nature and sense.

And surely the restoring of this degraded law hath well recompensed the diligence was used by enlightening us further to find out wherefore Christ took off the pharisees from alleging the law, and referred them to the first institution; not condemning, altering, or abolishing this precept of divorce, which is plainly moral, for that were against his truth,

his promise, and his prophetic office ; but knowing how fallaciously they had cited and concealed the particular and natural reason of the law, that they might justify any froward reason of their own, he lets go that sophistry unconvinced ; for that had been to teach them else, which his purpose was not. And since they had taken a liberty which the law gave not, he amuses and repels their tempting pride with a perfection of Paradise, which the law required not ; not thereby to oblige our performance to that whereto the law never enjoined the fallen estate of man : for if the first institution must make wedlock, whatever happen, inseparable to us, it must make it also as perfect, as meetly helpful, and as comfortable as God promised it should be, at least in some degree ; otherwise it is not equal or proportionable to the strength of man, that he should be reduced into such indissoluble bonds to his assured misery, if all the other conditions of that covenant be manifestly altered.

CHAPTER XVI.

How to be understood, that they must be one Flesh ; and how that those whom God hath joined, Man should not sunder.

NEXT he saith, "They must be one flesh;" which when all conjecturing is done, will be found to import no more but to make legitimate and good the carnal act, which else might seem to have something of pollution in it ; and infers thus much over, that the fit union of their souls be such as may even incorporate them to love and amity : but that can never be where no correspondence is of the mind ; nay, instead of being one flesh, they will be rather two carcasses chained unnaturally together ; or, as it may happen, a living soul bound to a dead corpse ; a punishment too like that inflicted by the tyrant Mezentius, so little worthy to be received as that remedy of loneliness which God meant us : Since we know it is not the joining of another body will remove loneliness, but the uniting of another compliable mind ; and that it is no blessing but a torment, nay, a base and brutish condition to be one flesh, unless where nature can in some measure fix a unity of disposition. The meaning therefore of these words, "For this cause shall a man leave his father and his mother, and shall cleave to his wife," was first to shew us the dear affection which naturally grows in every not unnatural mar-

riage, even to the leaving of parents, or other familiarity whatsoever. Next, it justifies a man in so doing, that nothing is done undutifully to father or mother. But he that should be here sternly commanded to cleave to his error, a disposition which to him he finds will never cement, a quotidian of sorrow and discontent in his house; let us be excused to pause a little, and bethink us every way round ere we lay such a flat solecism upon the gracious, and certainly not inexorable, not ruthless and flinty ordinance of marriage. For if the meaning of these words must be thus blocked up within their own letters from all equity and fair deduction, they will serve then well indeed their turn, who affirm divorce to have been granted only for wives; whenas we see no word of this text binds women, but men only, what it binds. No marvel then if Salomith (sister to Herod) sent a writ of ease to Costobarus her husband, which (as Josephus there attests) was lawful only to men. No marvel though Placidia, the sister of Honorius, threatened the like to earl Constantius for a trivial cause, as Photius relates from Olympiodorus. No marvel anything, if letters must be turned into palisadoes, to stake out all requisite sense from entering to their due enlargement.

Lastly, Christ himself tells who should not be put asunder, namely, those whom God hath joined. A plain solution of this great controversy, if men would but use their eyes. For when is it that God may be said to join? when the parties and their friends consent? No, surely; for that may concur to lowdest ends. Or is it when church rites are finished? Neither; for the efficacy of those depends upon the presupposed fitness of either party. Perhaps after carnal knowledge. Least of all; for that may join persons whom neither law nor nature dares join. It is left, that only then when the minds are fitly disposed and enabled to maintain a cheerful conversation, to the solace and love of each other, according as God intended and promised in the very first foundation of matrimony, "I will make him a help-meet for him;" for surely what God intended and promised, that only can be thought to be his joining, and not the contrary. So likewise the apostle witnesseth, 1 Cor. vii. 15, that in marriage "God hath called us to peace." And doubtless in what respect he hath called us to marriage, in that also he hath joined us. The rest, whom either disproportion, or deadness of

spirit, or something distasteful and averse in the immutable bent of nature renders conjugal, error may have joined, but God never joined against the meaning of his own ordinance. And if he joined them not, then is there no power above their own consent to hinder them from unjoining, when they cannot reap the soberest ends of being together in any tolerable sort. Neither can it be said properly that such twain were ever divorced, but only parted from each other, as two persons unconjunctive are unmarriageable together. But if, whom God hath made a fit help, forwardness or private injuries hath made unfit, that being the secret of marriage, God can better judge than man, neither is man indeed fit or able to decide this matter: however it be, undoubtedly a peaceful divorce is a less evil, and less in scandal than hateful, hard-hearted, and destructive continuance of marriage in the judgment of Moses and of Christ, that justifies him in choosing the less evil; which if it were an honest and civil prudence in the law, what is there in the gospel forbidding such a kind of legal wisdom, though we should admit the common expositors?

CHAPTER XVII.

The Sentence of Christ concerning Divorce how to be expounded. What Grotius hath observed. Other Additions.

HAVING thus unfolded those ambiguous reasons, wherewith Christ (as his wont was) gave to the pharisees that came to sound him, such an answer as they deserved, it will not be uneasy to explain the sentence itself that now follows; "Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery." First therefore I will set down what is observed by Grotius upon this point, a man of general learning. Next, I produce what mine own thoughts gave me before I had seen his annotations. Origen, saith he, notes that Christ named adultery rather as one example of other like cases, than as one only exception; and that is frequent not only in human but in divine laws, to express one kind of fact, whereby other causes of like nature may have the like plea, as Exod. xxi. 18, 19, 20, 26; Deut. xix. 5. And from the maxims of civil law he

shews, that even in sharpest penal laws the same reason hath the same right ; and in gentler laws, that from like causes to like the law interprets rightly. But it may be objected, saith he, that nothing destroys the end of wedlock so much as adultery. To which he answers, that marriage was not ordained only for copulation, but for mutual help and comfort of life : and if we mark diligently the nature of our Saviour's commands, we shall find that both their beginning and their end consists in charity : whose will is that we should so be good to others, as that we be not cruel to ourselves : and hence it appears why Mark, and Luke, and St. Paul to the Corinthians, mentioning this precept of Christ, add no exception, because exceptions that arise from natural equity are included silently under general terms : it would be considered therefore, whether the same equity may not have place in other cases less frequent. Thus far he. From hence is what I add : First, that this saying of Christ, as it is usually expounded, can be no law at all, that a man for no cause should separate but for adultery, except it be a supernatural law, not binding us as we now are. Had it been the law of nature, either the Jews, or some other wise and civil nation, would have pressed it : or let it be so, yet that law, Deut. xxiv. 1, whereby a man hath leave to part, whenas for just and natural cause discovered he cannot love, is a law ancients and deeper engraven in blameless nature than the other : therefore the inspired lawgiver Moses took care, that this should be specified and allowed ; the other he let vanish in silence, not once repeated in the volume of his law, even as the reason of it vanished with Paradise. Secondly, this can be no new command, for the gospel enjoins no new morality, save only the infinite enlargement of charity, which in this respect is called the new commandment by St. John, as being the accomplishment of every command. Thirdly, it is no command of perfection further than it partakes of charity, which is "the bond of perfection." Those commands therefore, which compel us to self-cruelty above our strength, so hardly will help forward to perfection, that they hinder and set backward in all the common rudiments of Christianity, as was proved. It being thus clear, that the words of Christ can be no kind of command as they are vulgarly taken, we shall now see in what sense they may be a command, and that an excellent one, the same

with that of Moses, and no other. Moses had granted, that only for a natural annoyance, defect, or dislike, whether in body or mind, (for so the Hebrew word plainly notes,) which a man could not force himself to live with, he might give a bill of divorce, thereby forbidding any other cause, wherein amendment or reconciliation might have place. This law the pharisees depraving extended to any slight contentious cause whatsoever. Christ therefore seeing where they halted, urges the negative part of the law, which is necessarily understood, (for the determinate permission of Moses binds them from further licence,) and checking their supercilious drift, declares that no accidental, temporary, or reconcilable offence (except fornication) can justify a divorce. He touches not here those natural and perpetual hinderances of society, whether in body or mind, which are not to be removed; for such as they are aptest to cause an unchangeable offence, so are they not capable of reconcilment, because not of amendment: they do not break indeed, but they annihilate the bands of marriage more than adultery. For that fault committed argues not always a hatred either natural or incidental against whom it is committed; neither does it infer a disability of all future helpfulness, or loyalty, or loving agreement, being once past and pardoned, where it can be pardoned: but that which naturally distastes, and “finds no favour in the eyes” of matrimony, can never be concealed, never appeased, never intermitted, but proves a perpetual nullity of love and contentment, a solitude and dead vacation of all acceptable conversing. Moses therefore permits divorce, but in cases only that have no hands to join, and more need separating than adultery. Christ forbids it, but in matters only that may accord, and those less than fornication. Thus is Moses’s law here plainly confirmed, and those causes which he permitted not a jot gainsaid. And that this is the true meaning of this place, I prove by no less an author than St. Paul himself, 1 Cor. vii. 10, 11; upon which text interpreters agree, that the apostle only repeats the precept of Christ: where while he speaks of the “wife’s reconcilment to her husband,” he puts it out of controversy, that our Saviour meant chiefly matters of strife and reconcilment; of which sort he would not that any difference should be the occasion of divorce, except fornication. And that we

may learn better how to value a grave and prudent law of Moses, and how unadvisedly we smatter with our lips, when we talk of Christ's abolishing any judicial law of his great Father, except in some circumstances which are judaical rather than judicial, and need no abolishing, but cease of themselves; I say again, that this recited law of Moses contains a cause of divorce greater beyond compare than that for adultery: and whoso cannot so conceive it, errs and wrongs exceedingly a law of deep wisdom for want of well fathoming. For let him mark, no man urges the just divorcing of adultery as it is a sin, but as it is an injury to marriage; and though it be but once committed, and that without malice, whether through importunity or opportunity, the gospel does not therefore dissuade him who would therefore divorce; but that natural hatred whenever it arises, is a greater evil in marriage than the accident of adultery, a greater defrauding, a greater injustice, and yet not blameable, he who understands not after all this representing, I doubt his will, like a hard spleen, draws faster than his understanding can well sanguify: nor did that man ever know or feel what it is to love truly, nor ever yet comprehend in his thoughts what the true intent of marriage is. And this also will be somewhat above his reach, but yet no less a truth for lack of his perspective, that as no man apprehends what vice is so well as he who is truly virtuous, no man knows hell like him who converses most in heaven; so there is none that can estimate the evil and the affliction of a natural hatred in matrimony, unless he have a soul gentle enough and spacious enough to contemplate what is true love.

And the reason why men so disesteem this wise judging law of God, and count hate, or "the not finding of favour," as it is there termed, a humorous, a dishonest, and slight cause of divorce, is because themselves apprehend so little of what true concord means: for if they did, they would be juster in their balancing between natural hatred and casual adultery; this being but a transient injury, and soon amended, I mean as to the party against whom the trespass is: but that other being an unspeakable and unremitting sorrow and offence, whereof no amends can be made, no cure, no ceasing but by divorce, which like a divine touch in one moment heals all, and (like the word of God) in one instant

hushes outrageous tempests into a sudden stillness and peaceful calm. Yet all this so great a good of God's own enlarging to us is, by the hard reins of them that sit us, wholly diverted and embezzled from us. Maligners of mankind! But who hath taught you to mangle thus, and make more gashes in the miseries of a blameless creature, with the leaden daggers of your literal decrees, to whose ease you cannot add the tithe of one small atom, but by letting alone your unhelpful surgery? As for such as think wandering concupiscence to be here newly and more precisely forbidden than it was before; if the apostle can convince them, we know that we are to "know lust by the law," and not by any new discovery of the gospel. The law of Moses knew what it permitted, and the gospel knew what it forbid; he that under a peevish conceit of debarring concupiscence, shall go about to make a novice of Moses, (not to say a worse thing, for reverence sake,) and such a one of God himself, as is a horror to think, to bind our Saviour in the default of a downright promise-breaking; and to bind the disunions of complaining nature in chains together, and curb them with a canon bit; it is he that commits all the whoredom and adultery which himself adjudges, besides the former guilt so manifold that lies upon him. And if none of these considerations, with all their weight and gravity, can avail to the dispossessing him of his precious literalism, let some one or other entreat him but to read on in the same 19th of Matt. till he comes to that place that says, "Some make themselves eunuchs for the kingdom of heaven's sake." And if then he please to make use of Origen's knife, he may do well to be his own carver.

CHAPTER XVIII.

Whether the Words of our Saviour be rightly expounded only of actual Fornication to be the Cause of Divorce. The Opinion of Grotius, with other Reasons.

BUT because we know that Christ never gave a judicial law, and that the word fornication is variously significant in scripture, it will be much right done to our Saviour's words, to consider diligently whether it be meant here, that nothing

but actual fornication, proved by witness, can warrant a divorce; for so our canon law judges. Nevertheless, as I find that Grotius on this place hath observed the Christian emperors, Theodosius the Second and Justinian, men of high wisdom and reputed piety, decreed it to be a divorcive fornication, if the wife attempted either against the knowledge, or obstinately against the will of her husband, such things as gave open suspicion of adulterizing, as the wilful haunting of feasts, and invitations with men not of her near kindred, the lying forth of her house, without probable cause, the frequenting of theatres against her husband's mind, her endeavour to prevent or destroy conception. Hence that of Jerome, "Where fornication is suspected, the wife may lawfully be divorced:" not that every motion of a jealous mind should be regarded; but that it should not be exacted to prove all things by the visibility of law witnessing, or else to hoodwink the mind: for the law is not able to judge of these things but by the rule of equity, and by permitting a wise man to walk the middle way of prudent circumspection, neither wretchedly jealous, nor stupidly and tamely patient. To this purpose hath Grotius in his notes. He shews also, that fornication is taken in scripture for such a continual headstrong behaviour, as tends to plain contempt of the husband, and proves it out of Judges xix. 2, where the Levite's wife is said to have played the whore against him; which Josephus and the Septuagint, with the Chaldean, interpret only of stubbornness and rebellion against her husband: and to this I add, that Kimchi, and the two other rabbies who gloss the text, are in the same opinion. Ben Gersom reasons, that had it been whoredom, a Jew and a Levite would have disdained to fetch her again. And this I shall contribute, that had it been whoredom, she would have chosen any other place to run to than to her father's house, it being so infamous for a Hebrew woman to play the harlot, and so opprobrious to the parents. Fornication then in this place of the Judges is understood for stubborn disobedience against the husband, and not for adultery. A sin of that sudden activity, as to be already committed when no more is done, but only looked unchastely: which yet I should be loath to judge worthy a divorce, though in our Saviour's language it be called adultery. Nevertheless when palpable and frequent signs are given, the

law of God, Numb. v., so far gave way to the jealousy of a man, as that the woman, set before the sanctuary with her head uncovered, was adjured by the priest to swear whether she were false or no, and constrained to drink that "bitter water," with an undoubted "curse of rottenness and tympany" to follow, unless she were innocent. And the jealous man had not been guiltless before God, as seems by the last verse, if having such a suspicion in his head, he should neglect his trial; which if to this day it be not to be used, or be thought as uncertain of effect as our antiquated law of Ordalium, yet all equity will judge, that many adulterous demeanours, which are of lewd suspicion and example, may be held sufficient to incur a divorce, though the act itself hath not been proved. And seeing the generosity of our nation is so, as to account no reproach more abominable than to be nicknamed the husband of an adulteress; that our law should not be as ample as the law of God, to vindicate a man from that ignoble sufferance, is our barbarous unskillfulness, not considering that the law should be exasperated according to our estimation of the injury. And if it must be suffered till the act be visibly proved, Solomon himself, whose judgment will be granted to surpass the acuteness of any canonist, confesses, Prov. xxx. 19, 20, that for the act of adultery it is as difficult to be found as the "track of an eagle in the air, or the way of a ship in the sea;" so that a man may be put to unmanly indignities ere it be found out. This therefore may be enough to inform us that divorcive adultery is not limited by our Saviour to the utmost act, and that to be attested always by eyewitness, but may be extended also to divers obvious actions, which either plainly lead to adultery, or give such presumption whereby sensible men may suspect the deed to be already done. And this the rather may be thought, in that our Saviour chose to use the word fornication, which word is found to signify other matrimonial transgressions of main breach to that covenant besides actual adultery. For that sin needed not the riddance of divorce, but of death by the law, which was active even till then by the example of the woman taken in adultery; or if the law had been dormant, our Saviour was more likely to have told them of their neglect, than to have let a capital crime silently scape into a divorce: or if it be

said, his business was not to tell them what was criminal in the civil courts, but what was sinful at the bar of conscience, how dare they then, having no other ground than these our Saviour's words, draw that into the trial of law, which both by Moses and our Saviour was left to the jurisdiction of conscience? But we take from our Saviour, say they, only that it was adultery, and our law of itself applies the punishment. But by their leave that so argue, the great Lawgiver of all the world, who knew best what was adultery, both to the Jew and to the Gentile, appointed no such applying, and never likes when mortal men will be vainly presuming to outstrip his justice.

CHAPTER XIX.

Christ's manner of teaching. St. Paul adds to this matter of Divorce without command, to shew the matter to be of Equity, not of Rigour. That the Bondage of a Christian may be as much, and his Peace as little, in some other Marriages besides idolatrous. If those Arguments, therefore, be good in that one Case, why not in those other? Therefore the Apostle himself adds, ἐν τοῖς τοιούτοις.

THUS at length we see, both by this and other places, that there is scarce any one saying in the gospel but must be read with limitations and distinctions to be rightly understood; for Christ gives no full comments or continued discourses, but (as Demetrius the rhetorician phrases it) speaks oft in monosyllables, like a master scattering the heavenly grain of his doctrine like pearls here and there, which requires a skilful and laborious gatherer, who must compare the words he finds with other precepts, with the end of every ordinance, and with the general analogy of evangelic doctrine: otherwise many particular sayings would be but strange repugnant riddles, and the church would offend in granting divorce for frigidity, which is not here excepted with adultery, but by them added. And this was it undoubtedly which gave reason to St. Paul of his own authority, as he professes, and without command from the Lord, to enlarge the seeming construction of those places in the gospel, by adding a case wherein a person deserted (which is something less than divorced) may lawfully marry again. And having declared

his opinion in one case, he leaves a further liberty for Christian prudence to determine in cases of like importance, using words so plain as not to be shifted off, "that a brother or a sister is not under bondage in such cases;" adding also, that "God hath called us to peace" in marriage.

Now if it be plain that a Christian may be brought into unworthy bondage, and his religious peace not only interrupted now and then, but perpetually and finally hindered in wedlock, by misyoking with a diversity of nature as well as of religion, the reasons of St. Paul cannot be made special to that one case of infidelity, but are of equal moment to a divorce, wherever Christian liberty and peace are without fault equally obstructed: that the ordinance which God gave to our comfort may not be pinned upon us to our undeserved thralldom, to be cooped up, as it were, in mockery of wedlock, to a perpetual betrothed loneliness and discontent, if nothing worse ensue. There being nought else of marriage left between such but a displeasing and forced remedy against the sting of a brute desire; which fleshly accustoming without the soul's union and commixture of intellectual delight, as it is rather a soiling than a fulfilling of marriage rites, so is it enough to abase the mettle of a generous spirit, and sinks him to a low and vulgar pitch of endeavour in all his actions; or, which is worse, leaves him in a despairing plight of abject and hardened thoughts: which condition rather than a good man should fall into, a man useful in the service of God and mankind, Christ himself hath taught us to dispense with the most sacred ordinance of his worship, even for a bodily healing to dispense with that holy and speculative rest of sabbath, much more then with the erroneous observance of an ill-knotted marriage, for the sustaining of an overcharged faith and perseverance.

CHAPTER XX.

The Meaning of St. Paul, that "Charity believeth all Things. What is to be said to the Licence which is vainly feared will grow hereby. What to those who never have done prescribing Patience in this Case. The Papist most severe against Divorce, yet most easy to all Licence. Of all the Miseries in Marriage God is to be cleared, and the Faults to be laid on Man's unjust Laws.

AND though bad causes would take licence by this pretext, if that cannot be remedied, upon their conscience be it who shall so do. This was that hardness of heart, and abuse of a good law, which Moses was content to suffer, rather than good men should not have it at all to use needfully. And he who, to run after one lost sheep, left ninety-nine of his own flock at random in the wilderness, would little perplex his thoughts for the obduring of nine hundred and ninety such as will daily take worse liberties, whether they have permission or not. To conclude, as without charity God hath given no commandment to men, so without it neither can men rightly believe any commandment given. For every act of true faith, as well that whereby we believe the law as that whereby we endeavour the law, is wrought in us by charity, according to that in the divine hymn of St. Paul, 1 Cor. xiii. "Charity believeth all things;" not as if she were so credulous, which is the exposition hitherto current, for that were a trivial praise, but to teach us that charity is the high governess of our belief, and that we cannot safely assent to any precept written in the Bible, but as charity commends it to us. Which agrees with that of the same apostle to the Eph. iv. 14, 15; where he tells us, that the way to get a sure undoubted knowledge of things, is to hold that for truth which accords most with charity. Whose unerring guidance and conduct having followed as a loadstar, with all diligence and fidelity, in this question, I trust, through the help of that illuminating Spirit which hath favoured me, to have done no every day's work, in asserting, after many the words of Christ, with other scriptures of great concernment, from burdensome and remorseless obscurity, tangled with manifold repugnances, to their native lustre and consent between each other; hereby also dissolving tedious and Gordian difficulties; which have hitherto molested the church of God, and are now decided, not with the sword of Alexander, but with the immaculate hands of charity, to the unspeakable good of Christendom. And let the extreme literalist sit down now, and revolve whether this in all necessity be not the due result of our Saviour's words; or if he persist to be otherwise opinioned, let him well advise, lest thinking to gripe fast the gospel, he be found instead with the canon law in his fist; whose boisterous edicts tyrannizing the blessed ordinance of marriage

into the quailty of a most unnatural and unchristianly yoke, hath given the flesh this advantage to hate it, and turn aside, oftentimes unwillingly, to all dissolute uncleanness, even till punishment itself is weary of and overcome by the incredible frequency of trading lust and uncontrolled adulteries. Yet men whose creed is custom, I doubt not will be still endeavouring to hide the sloth of their own timorous capacities with this pretext, that for all this it is better to endure with patience and silence this affliction which God hath sent. And I agree it is true, if this be exhorted and not enjoined; but withal it will be wisely done to be as sure as may be, that what man's iniquity hath laid on be not imputed to God's sending, lest under the colour of an affected patience we detain ourselves at the gulf's mouth of many hideous temptations, not to be withstood without proper gifts, which, as Perkins well notes, God gives not ordinarily, no, not to most earnest prayers. Therefore we pray, "Lead us not into temptation;" a vain prayer, if, having led ourselves thither, we love to stay in that perilous condition. God sends remedies as well as evils, under which he who lies and groans, that may lawfully acquit himself, is accessory to his own ruin; nor will it excuse him though he suffer through a sluggish fearfulness to search thoroughly what is lawful, for fear of disquieting the secure falsity of an old opinion. Who doubts not but that it may be piously said, to him who would dismiss his frigidity, Bear your trial; take it as if God would have you live this life of continence? If he exhort this, I hear him as an angel, though he speak without warrant; but if he would compel me, I know him for Satan. To him who divorces an adulteress, piety might say, Pardon her; you may shew much mercy, you may win a soul: yet the law both of God and man leaves it freely to him; for God loves not to plough out the heart of our endeavours with overhard and sad tasks. God delights not to make a drudge of virtue, whose actions must be all elective and unconstrained. Forced virtue is as a bolt overshot, it goes neither forward nor backward, and does no good as it stands. Seeing, therefore, that neither scripture nor reason hath laid this unjust austerity upon divorce, we may resolve that nothing else hath wrought it but that letter-bound servility of the canon doctors, supposing marriage to be a sacrament, and out of the art they have to

lay unnecessary burdens upon all men, to make a fair shew in the fleshly observance of matrimony, though peace and love, with all other conjugal respects fare never so ill. And, indeed, the papists, who are the strictest forbidders of divorce, are the easiest libertines to admit of grossest uncleanness ; as if they had a design by making wedlock a supportless yoke, to violate it most, under colour of preserving it most inviolable ; and withal delighting (as their mystery is) to make men the day labourers of their own afflictions, as if there were such a scarcity of miseries from abroad, that we should be made to melt our choicest home blessings, and coin them into crosses, for want whereby to hold commerce with patience. If any, therefore, who shall hap to read this discourse, hath been through misadventure ill engaged in this contracted evil here complained of, and finds the fits and workings of a high impatience frequently upon him ; of all those wild words which men in misery think to ease themselves by uttering, let him not open his lips against the providence of Heaven,* or tax the ways of God and his divine truth ; for they are equal, easy, and not burdensome ; nor do they ever cross the just and reasonable desires of men, nor involve this our portion of

* In this passage, full of piety and eloquence, we discover the same trains of thought which occur in the opening passage of "Paradise Lost :"—

"What in me is dark,

Illumine ; what is low, raise and support ;

That to the height of this great argument

I may assert eternal Providence,

And justify the ways of God to men."

Pope, in his "Essay on Man," professes to write with the same design ; and although his ideas range through a much lower sphere than Milton's, there seems to be no reason for doubting his sincerity :—

"Let us, (since life can little more supply,
Than just to look about us and to die,)
Expatiate free o'er all this scene of man,
A mighty maze ! but not without a plan :
A wild, where weeds and flowers promiscuous shoot
Or garden, tempting with forbidden fruit.
Together let us beat this ample field,
Try what the open, what the coverts yield ;
The latent tracks, the giddy heights explore,
Of all who blindly creep, or sightless soar.
Eye nature's walks, shoot folly as it flies,
And catch the manners living as they rise ;
Laugh where we must, be candid where we can,
But vindicate the ways of God to man."—ED.

mortal life into a necessity of sadness and malcontent, by laws commanding over the unreducible antipathies of nature, sooner or later found, but allow us to remedy and shake off those evils into which human error hath led us through the midst of our best intentions, and to support our incident extremities by that authentic precept of sovereign charity, whose grand commission is to do and to dispose over all the ordinances of God to man, that love and truth may advance each other to everlasting. While we, literally superstitious, through customary faintness of heart, not venturing to pierce with our free thoughts into the full latitude of nature and religion, abandon ourselves to serve under the tyranny of usurped opinions; suffering those ordinances which were allotted to our solace and reviving, to trample over us, and hale us into a multitude of sorrows, which God never meant us. And where he sets us in a fair allowance of way, with honest liberty and prudence to our guard, we never leave subtilizing and casuisting till we have straitened and pared that liberal path into a razor's edge to walk on; between a precipice of unnecessary mischief on either side, and starting at every false alarm, we do not know which way to set a foot forward with manly confidence and Christian resolution, through the confused ringing in our ears of panic scruples and amazements.

CHAPTER XXI.

That the Matter of Divorce is not to be tried by Law, but by Conscience, as many other Sins are. The Magistrate can only see that the Condition of the Divorce be just and equal. The Opinion of Fagius, and the Reasons of the Assertion.

ANOTHER act of papal encroachment it was to pluck the power and arbitrement of divorce from the master of the family, into whose hands God and the law of all nations had put it, and Christ so left it, preaching only to the conscience, and not authorizing a judicial court to toss about and divulge the unaccountable and secret reason of disaffection between man and wife, as a thing most improperly answerable to any such kind of trial. But the popes of Rome, perceiving the great revenue and high authority it would give them even

over princes, to have the judging and deciding of such a main consequence in the life of man as was divorce; wrought so upon the superstition of those ages, as to divest them of that right, which God from the beginning had entrusted to the husband: by which means they subjected that ancient and naturally domestic prerogative to an external and unbefitting judicature. For although differences in divorce about dowries, jointures, and the like, besides the punishing of adultery, ought not to pass without referring, if need be, to the magistrate; yet that the absolute and final hindering of divorce cannot belong to any civil or earthly power, against the will and consent of both parties, or of the husband alone, some reasons will be here urged as shall not need to decline the touch. But first I shall recite what hath been already yielded by others in favour of this opinion. Grotius and many more agree, that notwithstanding what Christ spake therein to the conscience, the magistrate is not thereby enjoined aught against the preservation of civil peace, of equity, and of convenience. And among these Fagius is most remarkable, and gives the same liberty of pronouncing divorce to the Christian magistrate as the Mosaic had. "For whatever," saith he, "Christ spake to the regenerate, the judge hath to deal with the vulgar: if therefore any through hardness of heart will not be a tolerable wife to her husband, it will be lawful as well now as of old to pass the bill of divorce, not by private but by public authority. Nor doth man separate them then, but God by his law of divorce given by Moses. What can hinder the magistrate from so doing, to whose government all outward things are subject, to separate and remove from perpetual vexation, and no small danger, those bodies whose minds are already separate; it being his office to procure peaceable and convenient living in the commonwealth; and being as certain also, that they so necessarily separated cannot all receive a single life?" And this I observe, that our divines do generally condemn separation of bed and board, without the liberty of second choice: if that therefore in some cases be most purely necessary, (as who so blockish to deny?) then is this also as needful. Thus far by others is already well stepped, to inform us that divorce is not a matter of law, but of charity; if there remain a furlong yet to end the question,

these following reasons may serve to gain it with any apprehension not too unlearned or too wayward. First, because oftentimes the causes of seeking divorce reside so deeply in the radical and innocent affections of nature, as is not within the diocese of law to tamper with. Other relations may aptly enough be held together by a civil and virtuous love: but the duties of man and wife are such as are chiefly conversant in that love which is most ancient and merely natural, whose two prime statutes are to join itself to that which is good, and acceptable, and friendly; and to turn aside and depart from what is disagreeable, displeasing, and unlike: of the two this latter is the strongest, and most equal to be regarded; for although a man may often be unjust in seeking that which he loves, yet he can never be unjust or blameable in retiring from his endless trouble and distaste, whenas his tarrying can redound to no true content on either side. Hate is of all things the mightiest divider; nay, is division itself. To couple hatred therefore, though wedlock try all her golden links, and borrow to her aid all the iron manacles and fetters of law, it does but seek to twist a rope of sand, which was a task they say that posed the devil: and that sluggish fiend in hell, Ocnus, whom the poems tell of, brought his idle cordage to as good effect, which never served to bind with, but to feed the ass that stood at his elbow. And that the restrictive law against divorce attains as little to bind anything truly in a disjointed marriage, or to keep it bound, but serves only to feed the ignorance and definitive impertinence of a doltish canon, were no absurd allusion. To hinder therefore those deep and serious regresses of nature in a reasonable soul, parting from that mistaken help, which he justly seeks in a person created for him, recollecting himself from an unmeet help which was never meant, and to detain him by compulsion in such an unpredestined misery as this, is in diameter against both nature and institution: but to interpose a jurisdictional power over the inward and irremediable disposition of man, to command love and sympathy, to forbid dislike against the guiltless instinct of nature, is not within the province of any law to reach; and were indeed an uncommodious rudeness, not a just power: for that law may bandy with nature, and traverse her sage motions, was an error in Callicles the rhetor-

rician, whom Socrates from high principles confutes in Plato's *Gorgias*. If therefore divorce may be so natural, and that law and nature are not to go contrary; then to forbid divorce compulsively, is not only against nature but against law.

Next, it must be remembered, that all law is for some good, that may be frequently attained without the admixture of a worse inconvenience; and therefore many gross faults, as ingratitude and the like, which are too far within the soul to be cured by constraint of law, are left only to be wrought on by conscience and persuasion. Which made Aristotle, in the 10th of his *Ethics* to Nicomachus, aim at a kind of division of law into private or persuasive, and public or compulsive. Hence it is, that the law forbidding divorce never attains to any good end of such prohibition, but rather multiplies evil. For if nature's resistless sway in love or hate be once compelled, it grows careless of itself, vicious, useless to friends, unserviceable and spiritless to the commonwealth. Which Moses rightly foresaw, and all wise lawgivers that ever knew man, what kind of creature he was. The parliament also and clergy of England were not ignorant of this, when they consented that Harry VIII. might put away his queen Anne of Cleve, whom he could not like after he had been wedded half a year; unless it were that, contrary to the proverb, they made a necessity of that which might have been a virtue in them to do; for even the freedom and eminence of man's creation gives him to be a law in this matter to himself, being the head of the other sex which was made for him: whom therefore though he ought not to injure, yet neither should he be forced to retain in society to his own overthrow, nor to hear any judge therein above himself: it being also an unseemly affront to the sequestered and veiled modesty of that sex, to have her unpleasingness and other concealments bandied up and down, and aggravated in open court by those hired masters of tongue-fence. Such uncomely exigencies it befell no less a majesty than Henry VIII. to be reduced to, who, finding just reason in his conscience to forego his brother's wife, after many indignities of being deluded, and made a boy of by those his two cardinal judges, was constrained at last, for want of other proof that she had been carnally known by prince Arthur, even to uncover the

nakedness of that virtuous lady, and to recite openly the obscene evidence of his brother's chamberlain. Yet it pleased God to make him see all the tyranny of Rome, by discovering this which they exercised over divorce, and to make him the beginner of a reformation to this whole kingdom, by first asserting into his familiar power the right of just divorce. It is true, an adulteress cannot be shamed enough by any public proceeding; but the woman whose honour is not appeached is less injured by a silent dismissal, being otherwise not illiberally dealt with, than to endure a clamouring debate of utterless things, in a business of that civil secrecy and difficult discerning, as not to be overmuch questioned by nearest friends. Which drew that answer from the greatest and worthiest Roman of his time, Paulus Emilius, being demanded why he would put away his wife for no visible reason? "This shoe," said he, and held it out on his foot, "is a neat shoe, a new shoe, and yet none of you know where it wrings me:" much less by the unfamiliar cognizance of a feed gamester can such a private difference be examined, neither ought it.

Again, if law aim at the firm establishment and preservation of matrimonial faith, we know that cannot thrive under violent means, but is the more violated. It is not when two unfortunately met are by the canon forced to draw in that yoke an unmerciful day's work of sorrow till death unharness them, that then the law keeps marriage most unviolated and unbroken; but when the law takes order that marriage be accountant and responsible to perform that society, whether it be religious, civil, or corporal, which may be conscientiously required and claimed therein, or else to be dissolved if it cannot be undergone. This is to make marriage most indissoluble, by making it a just and equal dealer, a performer of those due helps, which instituted the covenant; being otherwise a most unjust contract, and no more to be maintained under tuition of law, than the vilest fraud, or cheat, or theft, that may be committed. But because this is such a secret kind of fraud or theft, as cannot be discerned by law but only by the plaintiff himself; therefore to divorce was never counted a political or civil offence, neither to Jew nor Gentile, nor by any judicial intendment of Christ, further than could be discerned to transgress the allowance of Moses,

which was of necessity so large, that it doth all one as if it sent back the matter undeterminable at law, and intractable by rough dealing, to have instructions and admonitions bestowed about it by them whose spiritual office is to adjure and to denounce, and so left to the conscience. The law can only appoint the just and equal conditions of divorce; and is to look how it is an injury to the divorced, which in truth it can be none, as a mere separation; for if she consent, wherein has the law to right her? or consent not, then is it either just, and so deserved; or if unjust, such in all likelihood was the divorcer: and to part from an unjust man is a happiness, and no injury to be lamented. But suppose it to be an injury, the law is not able to amend it, unless she think it other than a miserable redress, to return back from whence she was expelled, or but entreated to be gone, or else to live apart still married without marriage, a married widow. Last, if it be to chasten the divorcer, what law punishes a deed which is not moral but natural, a deed which cannot certainly be found to be an injury; or how can it be punished by prohibiting the divorce, but that the innocent must equally partake both in the shame and in the smart? So that which way soever we look, the law can to no rational purpose forbid divorce, it can only take care that the conditions of divorce be not injurious. Thus then we see the trial of law, how impertinent it is to the question of divorce, how helpless next, and then how hurtful.

CHAPTER XXII.

The last Reason why Divorce is not to be restrained by Law, it being against the Law of Nature and of Nations. The larger Proof whereof referred to Mr. Selden's Book, "De Jure Naturali et Gentium." An Objection of Paræus answered. How it ought to be ordered by the Church. That this will not breed any worse Inconvenience, nor so bad as is now suffered.

THEREFORE the last reason, why it should not be, is the example we have, not only from the noblest and wisest commonwealths, guided by the clearest light of human knowledge, but also from the divine testimonies of God himself,

lawgiving in person to a sanctified people. That all this is true, whoso desires to know at large with least pains, and expects not here overlong rehearsals of that which is by others already so judiciously gathered, let him hasten to be acquainted with that noble volume written by our learned Selden, "Of the Law of Nature and of Nations," a work more useful and more worthy to be perused by whosoever studies to be a great man in wisdom, equity, and justice, than all those "decretals and sumless sums," which the pontifical clerks have doted on, ever since that unfortunate mother famously sinned thrice, and died impenitent of her bringing into the world those two misbegotten infants, and for ever infants, Lombard and Gratian, him the compiler of canon iniquity, the other the Tubalcain of scholastic sophistry, whose overspreading barbarism hath not only infused their own bastardy upon the fruitfulness of human learning, not only dissipated and dejected the clear light of nature in us, and of nations, but hath tainted also the fountains of divine doctrine, and rendered the pure and solid law of God unbeneficial to us by their calumnious dunceries. Yet this law, which their unskilfulness hath made liable to all ignominy, the purity and wisdom of this law shall be the buckler of our dispute. Liberty of divorce we claim not, we think not but from this law; the dignity, the faith, the authority thereof is now grown among Christians, O astonishment! a labour of no mean difficulty and envy to defend. That it should not be counted a faltering dispense, a flattering permission of sin, the bill of adultery, a snare, is the expense of all this apology. And all that we solicit is, that it may be suffered to stand in the place where God set it, amidst the firmament of his holy laws, to shine, as it was wont, upon the weaknesses and errors of men, perishing else in the sincerity of their honest purposes: for certain there is no memory of whoredoms and adulteries left among us now, when this warranted freedom of God's own giving is made dangerous and discarded for a scroll of licence. It must be your suffrages and votes, O Englishmen, that this exploded decree of God and Moses may scape and come off fair, without the censure of a shameful abrogating: which, if yonder sun ride sure, and means not to break word with us to-morrow, was never yet abrogated by our Saviour. Give sentence if you please, that the

frivolous canon may reverse the infallible judgment of Moses and his great director. Or if it be the reformed writers, whose doctrine persuades this rather, their reasons I dare affirm are all silenced, unless it be only this. Paræus, on the Corinthians, would prove, that hardness of heart in divorce is no more now to be permitted, but to be amerced with fine and imprisonment. I am not willing to discover the forgettings of reverend men, yet here I must: what article or clause of the whole new covenant can Paræus bring, to exasperate the judicial law upon any infirmity under the gospel? I say infirmity, for if it were the high hand of sin, the law as little would have endured it as the gospel; it would not stretch to the dividing of an inheritance; it refused to condemn adultery, not that these things should not be done at law, but to shew that the gospel hath not the least influence upon judicial courts, much less to make them sharper and more heavy, least of all to arraign before a temporal judge that which the law without summons acquitted. "But," saith he, "the law was the time of youth, under violent affections; the gospel in us is mature age, and ought to subdue affections." True, and so ought the law too, if they be found inordinate, and not merely natural and blameless. Next I distinguish, that the time of the law is compared to youth and pupilage in respect of the ceremonial part, which led the Jews as children through corporal and garish rudiments, until the fulness of time should reveal to them the higher lessons of faith and redemption. This is not meant of the moral part; therein it soberly concerned them not to be babies, but to be men in good earnest: the sad and awful majesty of that law was not to be jested with: to bring a bearded nonage with lascivious dispensations before that throne, had been a lewd affront, as it is now a gross mistake. But what discipline is this, Paræus, to nourish violent affections in youth, by cockering and wanton indulgencies, and to chastise them in mature age with a boyish rod of correction? How much more coherent is it to scripture, that the law, as a strict schoolmaster, should have punished every trespass without indulgence so baneful to youth, and that the gospel should now correct that by admonition and reproof only, in free and mature age, which was punished with stripes in the childhood and bondage of the law? What, therefore, it allowed then so fairly, much less is

to be whipped now, especially in penal courts : and if it ought now to trouble the conscience, why did that angry accuser and condemner law reprove it ? So then, neither from Moses nor from Christ hath the magistrate any authority to proceed against it. But what, shall then the disposal of that power return again to the master of a family ? Wherefore not, since God there put it, and the presumptuous canon thence bereft it ? This only must be provided, that the ancient manner be observed in the presence of the minister and other grave selected elders, who after they shall have admonished and pressed upon him the words of our Saviour, and he shall have protested in the faith of the eternal gospel, and the hope he has of happy resurrection, that otherwise than thus he cannot do, and thinks himself and this his case not contained in that prohibition of divorce which Christ pronounced, the matter not being of malice, but of nature, and so not capable of reconciling ; to constrain him further were to unchristian him, to unman him, to throw the mountain of Sinai upon him, with the weight of the whole law to boot, flat against the liberty and essence of the gospel ; and yet nothing available either to the sanctity of marriage, the good of husband, wife, or children, nothing profitable either to church or commonwealth, but hurtful and pernicious in all these respects. But this will bring in confusion : yet these cautious mistrusters might consider, that what they thus object lights not upon this book, but upon that which I engage against them, the book of God and Moses, with all the wisdom and providence which had forecast the worst of confusion that could succeed, and yet thought fit of such a permission. But let them be of good cheer, it wrought so little disorder among the Jews, that from Moses till after the captivity, not one of the prophets thought it worth the rebuking ; for that of Malachi well looked into will appear to be not against divorcing, but rather against keeping strange concubines, to the vexation of their Hebrew wives. If, therefore, we Christians may be thought as good and tractable as the Jews were, (and certainly the prohibitors of divorce presume us to be better,) then less confusion is to be feared for this among us than was among them. If we be worse, or but as bad, which lamentable examples confirm we are, then have we more, or at least as much, need of this permitted law, as they to whom God there-

fore gave it (as they say) under a harsher covenant. Let not, therefore, the frailty of man go on thus inventing needless troubles to itself, to groan under the false imagination of a strictness never imposed from above; enjoining that for duty which is an impossible and vain supererogating. "Be not righteous overmuch," is the counsel of Ecclesiastes; "why shouldst thou destroy thyself?" Let us not be thus overcurious to strain at atoms, and yet to stop every vent and cranny of permissive liberty, lest nature, wanting those needful pores and breathing-places, which God hath not debarred our weakness, either suddenly break out into some wide rupture of open vice and frantic heresy, or else inwardly fester with repining and blasphemous thoughts, under an unreasonable and fruitless rigour of unwarranted law. Against which evils nothing can more beseem the religion of the church, or the wisdom of the state, than to consider timely and provide. And in so doing let them not doubt but they shall vindicate the misreputed honour of God and his great lawgiver, by suffering him to give his own laws according to the condition of man's nature best known to him, without the unsufferable imputation of dispensing legally with many ages of ratified adultery. They shall recover the misattended words of Christ to the sincerity of their true sense from manifold contradictions, and shall open them with the key of charity. Many helpless Christians they shall raise from the depth of sadness and distress, utterly unfitted as they are to serve God or man: many they shall reclaim from obscure and giddy sects, many regain from dissolute and brutish licence, many from desperate hardness, if ever that were justly pleaded. They shall set free many daughters of Israel not wanting much of her sad plight whom "Satan had bound eighteen years." Man they shall restore to his just dignity and prerogative in nature, preferring the soul's free peace before the promiscuous draining of a carnal rage. Marriage, from a perilous hazard and snare, they shall reduce to be a more certain haven and retirement of happy society; when they shall judge according to God and Moses, (and how not then according to Christ,) when they shall judge it more wisdom and goodness to break that covenant seemingly, and keep it really, than by compulsion of law to keep it seemingly, and by compulsion of blameless nature to break it really, at least if it were ever truly

joined. The vigour of discipline they may then turn with better success upon the prostitute looseness of the times, when men, finding in themselves the infirmities of former ages, shall not be constrained above the gift of God in them to unprofitable and impossible observances, never required from the civilest, the wisest, the holiest nations, whose other excellencies in moral virtue they never yet could equal. Last of all, to those whose mind is still to maintain textual restrictions, whereof the bare sound cannot consist sometimes with humanity, much less with charity ; I would ever answer, by putting them in remembrance of a command above all commands, which they seem to have forgot, and who spake it : in comparison whereof, this which they so exalt is but a petty and subordinate precept. " Let them go," therefore, with whom I am loath to couple them, yet they will needs run into the same blindness with the pharisees ; " let them go therefore," and consider well what this lesson means, " I will have mercy and not sacrifice : " for on that " saying all the law and prophets depend ; " much more the gospel, whose end and excellence is mercy and peace. Or if they cannot learn that, how will they hear this ? which yet I shall not doubt to leave with them as a conclusion, that God the Son hath put all other things under his own feet, but his commandments he hath left all under the feet of charity.

THE JUDGMENT OF MARTIN BUCER, CONCERNING DIVORCE:

WRITTEN TO EDWARD THE SIXTH, IN HIS SECOND BOOK OF THE KINGDOM OF CHRIST:
AND NOW ENGLISHED. WHEREIN A LATE BOOK, RESTORING THE "DOCTRINE AND
DISCIPLINE OF DIVORCE," IS HERE CONFIRMED AND JUSTIFIED BY THE AUTHORITY OF
MARTIN BUCER.

TO THE PARLIAMENT OF ENGLAND.

John iii. 10, "Art thou a teacher of Israel, and knowest not these things?"

PUBLISHED BY AUTHORITY.

TESTIMONIES OF THE HIGH APPROBATION WHICH
LEARNED MEN HAVE GIVEN OF MARTIN BUCER.

Simon Grinæus, 1533.

AMONG all the Germans, I give the palm to Bucer, for excellence in the scriptures. Melancthon in human learning is wonderous fluent; but greater knowledge in the scripture I attribute to Bucer, and speak it unfeignedly.

John Calvin, 1539.

Martin Bucer, a most faithful doctor of the church of Christ, besides his rare learning, and copious knowledge of many things, besides his clearness of wit, much reading, and other many and various virtues, wherein he is almost by none now living excelled, hath few equals, and excels most; hath this praise peculiar to himself, that none in this age hath used exacter diligence in the exposition of scripture.

And a little beneath.

Bucer is more large than to be read by overbusied men; and too high to be easily understood by unattentive men, and of a low capacity.

Sir John Cheek, Tutor to King Edward VI. 1551.

We have lost our master, than whom the world scarce held a greater, whether we consider his knowledge of true religion, or his integrity and innocence of life, or his incessant study of holy things, or his matchless labour of promoting piety, or his authority and amplitude of teaching, or whatever else was praiseworthy and glorious in him.—Script. Anglican. pag. 864.

John Sturmius of Strasburgh.

No man can be ignorant what a great and constant opinion and estimation of Bucer there is in Italy, France, and England. Whence the saying of Quintilian hath oft come to my mind, that he hath well profited in eloquence whom Cicero pleases. The same say I of Bucer, that he hath made no small progress in divinity whom Bucer pleases; for in his volumes, which he wrote very many, there is the plain impression to be discerned of many great virtues, of diligence, of charity, of truth, of acuteness, of judgment, of learning. Wherein he hath a certain proper kind of writing, whereby he doth not only teach the reader, but affects him with the sweetness of his sentences, and with the manner of his arguing, which is so teaching, and so logical, that it may be perceived how learnedly he separates probable reasons from necessary, how forcibly he confirms what he has to prove, how subtilely he refutes, not with sharpness, but with truth.

Theodore Beza, on the Portraiture of M. Bucer.

This is that countenance of Bucer, the mirror of mildness tempered with gavity, to whom the city of Strasburgh owes the reformation of her church; whose singular learning, and eminent zeal, joined with excellent wisdom, both his learned books, and public disputations in the general diets of the empire, shall witness to all ages. Him the German persecution drove into England; where, honourably entertained by Edward the Sixth, he was for two years chief professor of divinity in Cambridge, with greatest frequency and applause of all learned and pious men until his death, 1551.—Bezæ Icones.

Mr. Fox's Book of Martyrs, vol. iii. p. 763.

Bucer, what by writing, but chiefly by reading and preaching openly, wherein, being painful in the word of God, he never spared himself, nor regarded his health, brought all men into such an admiration of him, that neither his friends could sufficiently praise him, nor his enemies in any point find fault with his singular life and sincere doctrine. A most certain token whereof may be his sumptuous burial at Cambridge, solemnized with so great an assistance of all the university, that it was not possible to devise more to the setting out and amplifying of the same.

Dr. Pern, the Popish Vice-chancellor of Cambridge, his adversary.

Cardinal Pool, about the fourth year of Queen Mary, intending to reduce the university of Cambridge to popery again, thought no way so effectual, as to cause the bones of Martin Bucer and Paulus Fagius, which had been four years in the grave, to be taken up and burnt openly with their books, as knowing that those two worthy men had been of greatest moment to the reformation of that place from popery, and had left such powerful seeds of their doctrine behind them, as would never die, unless the men themselves were dugged up, and openly condemned for heretics by the university itself. This was put in execution, and Doctor Pern, vice-chancellor, appointed to preach against Bucer : who, among other things, laid to his charge the opinions which he held of the marriage of priests, of divorcement, and of usury. But immediately after his sermon, or somewhat before, as the Book of Martyrs for a truth relates, vol. iii. p. 770, the said Doctor Pern, smiting himself on the breast, and in manner weeping, wished with all his heart, that God would grant his soul might then presently depart and remain with Bucer's; for he knew his life was such, that if any man's soul were worthy of heaven, he thought Bucer's in special to be most worthy.—*Histor. de Combust. Bucer et Fagii.*

Acworth, the University-orator.

Soon after that Queen Elizabeth came to the crown, this condemnation of Bucer and Fagius by the cardinal and his doctors was solemnly repealed by the university; and the memory of those two famous men celebrated in an oration by Acworth, the University-orator, which is yet extant in the Book of Martyrs, vol. iii. p. 773, and in Latin, Scripta Anglican. p. 936.

Nicholas Carre, a learned man; Walter Haddon, master of the requests to Queen Elizabeth; Matthew Parker, afterwards primate of England; with other eminent men, in their funeral orations and sermons, express abundantly how great a man Martin Bucer was; what an incredible loss England sustained in his death; and that with him died the hope of a perfect reformation for that age.—*Ibid.*

Jacobus Verheiden of Grave, in his elogies of famous divines.

Though the name of Martin Luther be famous, yet thou, Martin Bucer, for piety, learning, labour, care, vigilance, and writing, art not to be held inferior to Luther. Bucer was a singular instrument of God, so was Luther. By the death of this most learned and most faithful man, the church of Christ sustained a heavy loss, as Calvin witnesseth; and they who are studious of Calvin are not ignorant how much he ascribes to Bucer; for thus he writes in a letter to Viretus: "What a manifold loss befell the church of God in the death of Bucer! as oft as I call to mind, I feel my heart almost rent asunder."

Peter Martyr Epist. to Conradus Hubertus.

He is dead, who hath overcome in many battles of the Lord. God lent us for a time this our father, and our teacher, never enough praised. Death hath divided me from a most unanimous friend, one truly according to mine own heart. My mind is overpressed with grief, insomuch that I have not power to write more. I bid thee in Christ farewell, and wish thou mayst be able to bear the loss of Bucer better than I can bear it.

Testimonies given by learned men to Paulus Fagius, who held the same opinion with Martin Bucer concerning divorce.

Paulus Fagius, born in the Palatinate, became most skillful in the Hebrew tongue. Being called to the ministry at Isna, he published many ancient and profitable Hebrew books, being aided in the expenses by a senator of that city, as Origen sometime was by a certain rich man called Ambrosius. At length invited to Strasburgh, he there famously discharged the office of a teacher; until the same persecution drove him and Bucer into England, where he was preferred to a professor's place in Cambridge, and soon after died.—Bezæ Icones.

Melchior Adamus writes his life among the famous German divines.

Sleidan and Thuanus mention him with honour in their history; and Verheiden in his elogies.

TO THE PARLIAMENT.

THE book which, among other great and high points of reformation, contains, as a principal part thereof, this treatise here presented, supreme court of parliament! was, by the famous author Martin Bucer, dedicated to Edward the Sixth; whose incomparable youth doubtless had brought forth to the church of England such a glorious manhood, had his life reached it, as would have left in the affairs of religion nothing without an excellent pattern for us now to follow. But since the secret purpose of divine appointment hath reserved no less perhaps than the just half of such a sacred work to be accomplished in this age, and principally, as we trust, by your successful wisdom and authority, religious lords and commons! what wonder if I seek no other, to whose exactest judgment and review I may commend these last and worthiest labours of this renowned teacher; whom living all the pious nobility of those reforming times, your truest and best-imitated ancestors, revered and admired. Nor was he wanting to a recompense as great as was himself; when both at many times before, and especially among his last sighs and prayers, testifying his dear and fatherly affection to the church and realm of England, he sincerely wished in the hearing of many devout men, "that what he had in his last book written to king Edward concerning discipline might have place in this kingdom. His hope was then, that no calamity, no confusion, or deformity would happen to the commonwealth; but otherwise he feared, lest in the midst of all this ardency to know God, yet by the neglect of discipline, our good endeavours would not succeed." * These remarkable words of so godly and so eminent a man at his death, as they are related by a sufficient and well-known witness, who heard them, and inserted by Thuanus into his grave and serious history; so ought they to be chiefly considered by that nation for whose sake they were uttered, and more especially by that general council, which represents the body of that nation. If therefore the book, or this part thereof, for necessary causes, be now revived and recommended to the use of this undisciplined age; it hence appears, that these reasons have not erred in the choice of a fit patronage for a discourse of such importance. But why

* Nicol. Car. de obitu Bucer.

the whole tractate is not here brought entire, but this matter of divorcement selected in particular, to prevent the full speed of some misinterpreter, I hasten to disclose. First, it will be soon manifest to them who know what wise men should know, that the constitution and reformation of a commonwealth, if Ezra and Nehemiah did not misreform, is, like a building, to begin orderly from the foundation thereof, which is marriage and the family, to set aright first whatever is amiss therein. How can there else grow up a race of warrantable men, while the house and home that breeds them is troubled and disquieted under a bondage not of God's constraining, with a natureless constraint, (if his most righteous judgments may be our rule,) but laid upon us imperiously in the worst and weakest ages of knowledge, by a canonical tyranny of stupid and malicious monks? who having rashly vowed themselves to a single life, which they could not undergo, invented new fetters to throw on matrimony, that the world thereby waxing more dissolute, they also in a general looseness might sin with more favour. Next, there being yet among many such a strange iniquity and perverseness against all necessary divorce, while they will needs expound the words of our Saviour, not duly by comparing other places, as they must do in the resolving of a hundred other scriptures, but by persisting deafly in the abrupt and papistical way of a literal apprehension against the direct analogy of sense, reason, law, and gospel; it therefore may well seem more than time, to apply the sound and holy persuasions of this apostolic man to that part in us, which is not yet fully dispossessed of an error as absurd, as most that we deplore in our blindest adversaries; and to let his authority and unanswerable reasons be vulgarly known, that either his name, or the force of his doctrine, may work a wholesome effect. Lastly, I find it clear to be the author's intention, that this point of divorcement should be held and received as a most necessary and prime part of discipline in every Christian government. And therefore having reduced his model of reformation to fourteen heads, he bestows almost as much time about this one point of divorce, as about all the rest; which also was the judgment of his heirs and learned friends in Germany, best acquainted with his meaning; who first published this his book by Oporinus at Basil, (a city for learning and constancy in the true faith honourable among the

first,) added a special note in the title, "that there the reader should find the doctrine of divorce handled so solidly, and so fully, as scarce the like in any writer of that age:" and with this particular commendation they doubted not to dedicate the book, as a most profitable and exquisite discourse, to Christian the Third, a worthy and pious king of Denmark, as the author himself had done before to our Edward the Sixth. Yet did not Bucer in that volume only declare what his constant opinion was herein, but also in his comment upon Matthew, written at Strasburgh divers years before, he treats distinctly and copiously the same argument in three several places; touches it also upon the seventh to the Romans, and promises the same solution more largely upon the First to the Corinthians, omitting no occasion to weed out this last and deepest mischief of the canon law, sown into the opinions of modern men, against the laws and practice both of God's chosen people, and the best primitive times. Wherein his faithfulness and powerful evidence prevailed so far with all the church of Strasburgh, that they published this doctrine of divorce as an article of their confession, after they had taught so eight and twenty years, through all those times, when that city flourished, and excelled most, both in religion, learning, and government, under those first restorers of the gospel there, Zelius, Hedio, Capito, Fagius, and those who incomparably then governed the commonwealth, Farrerus and Sturmius. If therefore God in the former age found out a servant, and by whom he had converted and reformed many a city, by him thought good to restore the most needful doctrine of divorce from rigorous and harmful mistakes on the right hand; it can be no strange thing, if in this age he stir up by whatsoever means whom it pleases him, to take in hand and maintain the same assertion. Certainly if it be in man's discerning to sever providence from chance, I could allege many instances, wherein there would appear cause to esteem of me no other than a passive instrument under some power and counsel higher and better than can be human, working to a general good in the whole course of this matter. For that I owe no light or leading received from any man in the discovery of this truth, what time I first undertook it in "the Doctrine and Discipline of Divorce," and had only the infallible grounds of scripture to be my guide. He who tries the inmost heart, and saw with what se-

vere industry and examination of myself I set down every period, will be my witness. When I had almost finished the first edition, I chanced to read in the notes of Hugo Grotius upon the fifth of Matthew, whom I straight understood inclining to reasonable terms in this controversy: and something he whispered rather than disputed about the law of charity, and the true end of wedlock. Glad therefore of such an able assistant, however at much distance, I resolved at length to put off into this wild and calumnious world. For God, it seems, intended to prove me, whether I durst alone take up a rightful cause against a world of disesteem, and found I durst. My name I did not publish, as not willing it should sway the reader either for me or against me. But when I was told that the style, which what it ails to be so soon distinguishable I cannot tell, was known by most men, and that some of the clergy began to inveigh and exclaim on what I was credibly informed they had not read; I took it then for my proper season, both to shew them a name that could easily condemn such an indiscreet kind of censure, and to reinforce the question with a more accurate diligence: that if any of them would be so good as to leave railing, and to let us hear so much of his learning and Christian wisdom, as will be strictly demanded of him in his answering to this problem, care was had he should not spend his preparations against a nameless pamphlet. By this time I had learned that Paulus Fagius, one of the chief divines in Germany, sent for by Frederic the Palatine, to reform his dominion, and after that invited hither in king Edward's days, to be a professor of divinity in Cambridge, was of the same opinion touching divorce, which these men so lavishly traduced in me. What I found, I inserted where fittest place was, thinking sure they would respect so grave an author, at least to the moderating of their odious inferences. And having now perfected a second edition, I referred the judging thereof to your high and impartial sentence, honoured lords and commons! For I was confident, if anything generous, anything noble, and above the multitude, were left yet in the spirit of England; it could be nowhere sooner found, and nowhere sooner understood, than in that house of justice and true liberty where ye sit in council. Nor doth the event hitherto, for some reasons which I shall not here deliver, fail me of what I conceived so highly. Nevertheless,

being far otherwise dealt with by some, of whose profession and supposed knowledge I had better hope, and esteemed the deviser of a new and pernicious paradox, I felt no difference within me from that peace and firmness of mind, which is of nearest kin to patience and contentment: both for that I knew I had divulged a truth linked inseparably with the most fundamental rules of Christianity, to stand or fall together, and was not uninformed, that divers learned and judicious men testified their daily approbation of the book. Yet at length it hath pleased God, who had already given me satisfaction in myself, to afford me now a means whereby I may be fully justified also in the eyes of men. When the book had been now the second time set forth well-nigh three months, as I best remember, I then first came to hear that Martin Bucer had written much concerning divorce: whom, earnestly turning over, I soon perceived, but not without amazement, in the same opinion, confirmed with the same reasons which in that published book, without the help or imitation of any precedent writer, I had laboured out, and laid together. Not but that there is some difference in the handling, in the order, and the number of arguments, but still agreeing in the same conclusion. So as I may justly gratulate mine own mind with due acknowledgment of assistance from above, which led me, not as a learner, but as a collateral teacher, to a sympathy of judgment with no less a man than Martin Bucer. And he, if our things here below arrive him where he is, does not repent him to see that point of knowledge, which he first and with an unchecked freedom preached to those more knowing times of England, now found so necessary, though what he admonished were lost out of our memory; yet that God doth now again create the same doctrine in another unwritten table, and raises it up immediately out of his pure oracle to the conviction of a perverse age, eager in the reformation of names and ceremonies, but in realities as traditional and as ignorant as their forefathers. I would ask now the foremost of my profound accusers, whether they dare affirm that to be licentious, new, and dangerous, which Martin Bucer so often and so urgently avouched to be most lawful, most necessary, and most Christian, without the least blemish to his good name, among all the worthy men of that age, and since, who testify so highly of him? If they dare, they must then set up an arrogance

of their own against all those churches and saints who honoured him without this exception : if they dare not, how can they now make that licentious doctrine in another, which was never blamed or confuted in Bucer, or in Fagius ? The truth is, there will be due to them for this their unadvised rashness the best donative that can be given them ; I mean, a round reproof ; now that where they thought to be most magisterial, they have displayed their own want, both of reading, and of judgment. First, to be so unacquainted in the writings of Bucer, which are so obvious and so useful in their own faculty ; next, to be so caught in a prejudicating weakness, as to condemn that for lewd, which (whether they knew or not) these elect servants of Christ commended for lawful ; and for new, that which was taught by these almost the first and greatest authors of reformation, who were never taxed for so teaching ; and dedicated without scruple to a royal pair of the first reforming kings in Christendom, and confessed in the public confession of a most orthodoxical church and state in Germany. This is also another fault which I must tell them, that they have stood now almost this whole year clamouring afar off, while the book hath been twice printed, twice brought up, and never once vouchsafed a friendly conference with the author, who would be glad and thankful to be shewn an error, either by private dispute, or public answer, and could retract, as well as wise men before him ; might also be worth the gaining, as one who heretofore hath done good service to the church by their own confession. Or if he be obstinate, their confutation would have rendered him without excuse, and reclaimed others of no mean parts, who incline to his opinion. But now their work is more than doubled ; and how they will hold up their heads against the sudden aspect of these two great and reverend saints, whom they have defamed, how they will make good the censuring of that, for a novelty of licence, which Bucer constantly taught to be a pure and holy law of Christ's kingdom, let them advise. For against these my adversaries, who, before the examining of a propounded truth in a fit time of reformation, have had the conscience to oppose nought else but their blind reproaches and surmises, that a single innocence might not be oppressed and overborne by a crew of mouths, for the restoring of a law and doctrine falsely and un-

learnedly reputed new and scandalous ; God, that I may ever magnify and record this his goodness, hath unexpectedly raised up as it were from the dead more than one famous light of the first reformation, to bear witness with me, and to do me honour in that very thing, wherein these men thought to have blotted me ; and hath given them the proof of a capacity, which they despised, running equal, and authentic with some of their chiefest masters unthought of, and in a point of sagest moment. However, if we know at all when to ascribe the occurrences of this life to the work of a special Providence, as nothing is more usual in the talk of good men, what can be more like to a special Providence of God, than in the first reformation of England, that this question of divorce, as a main thing to be restored to just freedom, was written, and seriously commended to Edward the Sixth, by a man called from another country to be the instructor of our nation ; and now in this present renewing of the church and commonwealth, which we pray may be more lasting, that the same question should be again treated and presented to this parliament, by one enabled to use the same reasons without the least sight or knowledge of what was done before ? It were no trespass, lords and commons ! though something of less note were attributed to the ordering of a heavenly power ; this question therefore of such prime concernment both to Christian and civil welfare, in such an extraordinary manner, not recovered, but plainly twice born to these latter ages, as from a divine hand I tender to your acceptance, and most considerate thoughts. Think not that God raised up in vain a man of greatest authority in the church, to tell a trivial and licentious tale in the ears of that good prince, and to bequeath it as his last will and testament, nay, rather as the testament and royal law of Christ, to this nation ; or that it should of itself, after so many years, as it were in a new field where it was never sown, grow up again as a vicious plant in the mind of another, who had spoke honestest things to the nation ; though he knew not that what his youth then reasoned without a pattern had been heard already, and well allowed from the gravity and worth of Martin Bucer : till meeting with the envy of men ignorant in their own undertaken calling, God directed him to the forgotten writings of this faithful evangelist, to be his de-

fence and warrant against the gross imputation of broaching licence. Ye are now in the glorious way to high virtue, and matchless deeds, trusted with a most inestimable trust, the asserting of our just liberties. Ye have a nation that expects now, and from mighty sufferings aspires to be the example of all Christendom to a perfectest reforming. Dare to be as great, as ample, and as eminent in the fair progress of your noble designs, as the full and goodly stature of truth and excellence itself; as unlimited by petty precedents and copies, as your unquestionable calling from Heaven gives ye power to be. What are all our public immunities and privileges worth, and how shall it be judged, that we fight for them with minds worthy to enjoy them, if we suffer ourselves in the meanwhile not to understand the most important freedom, that God and nature hath given us in the family; which no wise nation ever wanted, till the popery and superstition of some former ages attempted to remove and alter divine and most prudent laws for human and most imprudent canons: whereby good men in the best portion of their lives, and in that ordinance of God which entitles them from the beginning to most just and requisite contentments, are compelled to civil indignities, which by the law of Moses bad men were not compelled to? Be not bound about, and straitened in the spacious wisdom of your free spirits, by the scanty and inadequate and inconsistent principles of such as condemn others for adhering to traditions, and are themselves the prostrate worshippers of custom; and of such a tradition as they can deduce from no antiquity, but from the rudest and thickest barbarism of antichristian times. But why do I anticipate the more acceptable and prevailing voice of learned Bucer himself, the pastor of nations? And O that I could set him living before ye in that doctoral chair, where once the learnedest of England thought it no disparagement to sit at his feet! He would be such a pilot, and such a father to ye, as ye would soon find the difference of his hand and skill upon the helm of reformation. Nor do I forget that faithful associate of his labours, Paulus Fagius; for these their great names and merits, how precious soever, God hath now joined with me necessarily, in the good or evil report of this doctrine, which I leave with you. It was written to a religious king of this land; written earnestly as a main matter

wherein this kingdom needed a reform, if it purposed to be the kingdom of Christ: written by him, who if any, since the days of Luther, merits to be counted the apostle of our church: whose unwearied pains and watching for our sakes, as they spent him quickly here among us, so did they, during the shortness of his life, incredibly promote the gospel throughout this realm. The authority, the learning, the godliness of this man consulted with, is able to outbalance all that the lightness of a vulgar opposition can bring to counterpoise. I leave him also as my complete surety and testimonial, if truth be not the best witness to itself, that what I formerly presented to your reading on this subject was good, and just, and honest, not licentious. Not that I have now more confidence by the addition of these great authors to my party: for what I wrote was not my opinion, but my knowledge; even then when I could trace no footstep in the way I went: nor that I think to win upon your apprehensions with numbers and with names, rather than with reasons; yet certainly the worst of my detractors will not except against so good a bail of my integrity and judgment, as now appears for me. They must else put in the fame of Bucer and of Fagius, as my accomplices and confederates, into the same indictment; they must dig up the good name of these prime worthies, (if their names could be ever buried,) they must dig them up and brand them as the papists did their bodies; and those their pure unblameable spirits, which live not only in heaven, but in their writings, they must attain with new attainures, which no protestant ever before aspersed them with. Or if perhaps we may obtain to get our appeachment new drawn a writ of error, not of libertinism, that those two principal leaders of reformation may not now come to be sued in a bill of licence, to the scandal of our church; the brief result will be, that for the error, if their own works be not thought sufficient to defend them, there lives yet, who will be ready, in a fair and Christianly discussive way, to debate and sift this matter to the utmost ounce of learning and religion, in him that shall lay it as an error, either upon Martin Bucer, or any other of his opinion. If this be not enough to qualify my traducers, and that they think it more for the wisdom of their virulence not to recant the injuries they have bespoke me, I shall not, for much more disturb-

ance than they can bring me, intermit the prosecution of those thoughts, which may render me best serviceable, either to this age, or, if it so happen, to posterity; following the fair path, which your illustrious exploits, honoured lords and commons! against the breast of tyranny have opened; and depending so on your happy successes in the hopes that I have conceived either of myself, or of the nation, as must needs conclude me one who most affectionately wishes and awaits the prosperous issue of your noble and valorous counsels.

JOHN MILTON.

THE JUDGMENT OF MARTIN BUCER,
TOUCHING DIVORCE:

TAKEN OUT OF THE SECOND BOOK, ENTITLED, "OF THE KINGDOM OF CHRIST;" WRITTEN BY MARTIN BUCER TO EDWARD THE SIXTH, KING OF ENGLAND.

CHAPTER XV.

The seventh Law of the Sanctifying and Ordering of Marriage. That the Ordering of Marriage belongs to the civil Power. That the Popes have evaded by Fraud and Force the Ordering of Marriage.

BESIDES these things, Christ our king, and his churches, require from your sacred majesty, that you would take upon you the just care of marriages. For it is unspeakable how many good consciences are hereby entangled, afflicted, and in danger, because there are no just laws, no speedy way constituted according to God's word, touching this holy society and fountain of mankind. For seeing matrimony is a civil thing, men, that they may rightly contract, inviolably keep, and not without extreme necessity dissolve marriage, are not only to be taught by the doctrine and discipline of the church, but also are to be acquitted, aided, and compelled by laws and judicature of the commonwealth. Which thing pious emperors acknowledging, and therein framing themselves to the law of nations, gave laws both of contracting and preserving, and also, where an unhappy need required, of divorcing marriages. As may be seen in the Code of Justi-

nian, the 5th book, from the beginning through twenty-four titles. And in the authentic of Justinian the 22nd, and some others.

But the antichrists of Rome, to get the imperial power into their own hands, first by fraudulent persuasion, afterwards by force, drew to themselves the whole authority of determining and judging as well in matrimonial causes, as in most other matters. Therefore it hath been long believed, that the care and government thereof doth not belong to the civil magistrate. Yet where the gospel of Christ is received, the laws of antichrist should be rejected. If therefore kings and governors take not this care, by the power of law and justice, to provide that marriages be piously contracted, religiously kept, and lawfully dissolved, if need require, who sees not what confusion and trouble is brought upon this holy society; and what a rack is prepared, even for many of the best consciences, while they have no certain laws to follow, no justice to implore, if any intolerable thing happen? And how much it concerns the honour and safety of the commonwealth, that marriages, according to the will of Christ, be made, maintained, and not without just cause dissolved, who understands not? For unless that first and holiest society of man and woman be purely constituted, that household discipline may be upheld by them according to God's law, how can we expect a race of good men? Let your majesty therefore know, that this is your duty, and in the first place, to reassume to yourself the just ordering of matrimony, and by firm laws to establish and defend the religion of this first and divine society among men, as all wise lawgivers of old, and Christian emperors, have carefully done.

The two next chapters, because they chiefly treat about the degrees of consanguinity and affinity, I omit: only setting down a passage or two concerning the judicial laws of Moses, how fit they be for Christians to imitate rather than any other.

CHAPTER XVII., towards the end.

I CONFESS that we, being free in Christ, are not bound to the civil laws of Moses in every circumstance; yet seeing no laws can be more honest, just, and wholesome, than those

which God himself gave, who is eternal wisdom and goodness, I see not why Christians, in things which no less appertain to them, ought not to follow the laws of God, rather than of any men. We are not to use circumcision, sacrifice, and those bodily washings prescribed to the Jews; yet by these things we may rightly learn, with what purity and devotion both baptism and the Lord's supper should be administered and received. How much more is it our duty to observe diligently what the Lord hath commanded, and taught by the examples of his people concerning marriage, whereof we have the use no less than they!

And because this same worthy author hath another passage to this purpose, in his comment upon Matthew, chap. v. 19, I here insert it from p. 46.

Since we have need of civil laws, and the power of punishing, it will be wisest not to condemn those given by Moses; but seriously rather to consider what the meaning of God was in them, what he chiefly required, and how much it might be to the good of every nation, if they would borrow thence their manner of governing the commonwealth; yet freely all things and with the Spirit of Christ. For what Solon, or Plato, or Aristotle, what lawyers or Cæsars could make better laws than God? And it is no light argument, that many magistrates at this day do not enough acknowledge the kingdom of Christ, though they would seem most Christian, in that they govern their states by laws so diverse from those of Moses.

The 18th chapter I only mention as determining a thing not here in question, that marriage without consent of parents ought not to be held good; yet with this qualification fit to be known.

That if parents admit not the honest desires of their children, but shall persist to abuse the power they have over them; they are to be mollified by admonitions, entreaties, and persuasions, first of their friends and kindred, next of the church-elders, whom, if still the hard parents refuse to hear, then ought the magistrate to interpose his power, lest any, by the evil mind of their parents, be detained from marriage longer than is meet, or forced to an unworthy match: in which case the Roman laws also provided.—C. de Nupt. l. 11, 13, 26.

CHAPTER XIX.

Whether it be not permitted to revoke the Promise of Marriage.

HERE ariseth another question concerning contracts, when they ought to be unchangeable? for religious emperors decreed, that the contract was not indissoluble, until the spouse were brought home, and the solemnities performed. They thought it a thing unworthy of divine and human equity, and the due consideration of man's infirmity in deliberating and determining, when space is given to renounce other contracts of much less moment, which are not yet confirmed before the magistrate, to deny that to the most weighty contract of marriage which requires the greatest care and consultation. Yet, lest such a covenant should be broken for no just cause, and to the injury of that person to whom marriage was promised, they decreed a fine, that he who denied marriage to whom he had promised, and for some cause not approved by the judges, should pay the double of that pledge which was given at making sure, or as much as the judge should pronounce might satisfy the damage, or the hinderance of either party. It being most certain, that oftentimes after contract just and honest causes of departing from promise come to be known and found out, it cannot be other than the duty of pious princes, to give men the same liberty of unpromising in these cases, as pious emperors granted; especially where there is only a promise, and not carnal knowledge. And as there is no true marriage between them, who agree not in true consent of mind; so it will be the part of godly magistrates to procure that no matrimony be among their subjects, but what is knit with love and consent. And though your majesty be not bound to the imperial laws, yet it is the duty of a Christian king to embrace and follow whatever he knows to be anywhere piously and justly constituted, and to be honest, just, and well-pleasing to his people. But why in God's law and the examples of his saints nothing hereof is read, no marvel; seeing his ancient people had power, yea, a precept, that whoso could not bend his mind to the true love of his wife, should give her a bill of divorce, and send her from him, though after carnal knowledge and long dwelling together. This is enough to authorize a godly prince in that in-

dulgence which he gives to the changing of a contract ; both because it is certainly the invention of Antichrist, that the promise of marriage "de præsenti," as they call it, should be indissoluble, and because it should be a prince's care, that matrimony should be so joined, as God ordained ; which is, that every one should love his wife with such a love as Adam expressed to Eve : so as we may hope, that they who marry may become one flesh, and one also in the Lord.

CHAPTER XX.

CONCERNS only the celebration of marriage.

CHAPTER XXI.

The Means of preserving Marriage holy and pure.

Now since there ought not to be less care, that marriage be religiously kept, than that it be piously and deliberately contracted, it will be meet, that to every church be ordained certain grave and godly men, who may have this care upon them, to observe whether the husband bear himself wisely toward the wife, loving and inciting her to all piety, and the other duties of this life ; and whether the wife be subject to her husband, and study to be truly a meet help to him, as first to all godliness, so to every other use of life. And if they should find each to other failing of their duty, or the one long absent from the other without just and urgent cause, or giving suspicion of irreligious and impure life, or of living in manifest wickedness, let it be admonished them in time. And if their authority be contemned, let the names of such contemners be brought to the magistrate, who may use punishment to compel such violators of marriage to their duty, that they may abstain from all probable suspicion of transgressing ; and if they admit of suspected company, the magistrate is to forbid them ; whom they not therein obeying, are to be punished as adulterers, according to the law of Justinian, Authent. 117. For if holy wedlock, the fountain and seminary of good subjects, be not vigilantly preserved from all blots and disturbances, what can be hoped, as I said before, of the springing up of good men, and a right reformation of the commonwealth ? We know it is not enough for Christians to abstain from foul deeds, but from the appearance and suspicion thereof.

CHAPTER XXII.

Of lawful Divorce, what the ancient Churches have thought.

Now we shall speak about that dissolving of matrimony, which may be approved in the sight of God, if any grievous necessity require. In which the Roman antichrists have knit many a pernicious entanglement to distressed consciences: for that they might here also exalt themselves above God, as if they would be wiser and chaster than God himself is; for no cause, honest or necessary, will they permit a final divorce: in the meanwhile, whoredoms and adulteries, and worse things than these, not only tolerating in themselves and others, but cherishing and throwing men headlong into these evils. For although they also disjoin married persons from board and bed, that is, from all conjugal society and communion, and this not only for adultery, but for ill usage, and matrimonial duties denied; yet they forbid those thus parted to join in wedlock with others: but, as I said before, any dishonest associating they permit. And they pronounce the bond of marriage to remain between those whom they have thus separated: as if the bond of marriage, God so teaching and pronouncing, were not such a league as binds the married couple to all society of life, and communion in divine and human things; and so associated keeps them. Something, indeed, out of the later fathers they may pretend for this their tyranny, especially out of Austria and some others, who were much taken with a preposterous admiration of single life; yet though these fathers, from the words of Christ not rightly understood, taught that it was unlawful to marry again while the former wife lived, whatever cause there had been either of desertion or divorce; yet if we mark the custom of the church, and the common judgment which both in their times and afterwards prevailed, we shall perceive, that neither these fathers did ever cast out of the church any one for marrying after a divorce, approved by the imperial laws.

Nor only the first Christian emperors, but the latter also, even to Justinian, and after him, did grant, for certain causes approved by judges, to make a true divorce; which made and confirmed by law, it might be lawful to marry again; which, if it could not have been done without displeasing Christ and his church, surely it would not have been granted

by Christian emperors, nor had the fathers then winked at those doings in the emperors. Hence ye may see that Jerome also, though zealous of single life more than enough, and such a condemner of second marriage, though after the death of either party, yet, forced by plain equity, defended Fabiola, a noble matron of Rome, who, having refused her husband for just causes, was married to another. For that the sending of a divorce to her husband was not blameworthy, he affirms because the man was heinously vicious; and that if an adulterer's wife may be discarded, an adulterous husband is not to be kept. But that she married again, while yet her husband was alive; he defends in that the apostle hath said, "It is better to marry than to burn;" and that young widows should marry, for such was Fabiola, and could not remain in widowhood.

But some one will object, that Jerome there adds, "Neither did she know the vigour of the gospel, wherein all cause of marrying is debarred from women, while their husbands live; and again, while she avoided many wounds of Satan, she received one ere she was aware." But let the equal reader mind also what went before: "Because," saith he, soon after the beginning, "there is a rock and storm of slanderers opposed before her, I will not praise her converted, unless I first absolve her guilty. For why does he call them slanderers, who accused Fabiola of marrying again, if he did not judge it a matter of Christian equity and charity, to pass by and pardon that fact, though in his own opinion he held it a fault? And what can this mean, "I will not praise her, unless I first absolve her?" For how could he absolve her, but by proving that Fabiola, neither in rejecting her vicious husband, nor in marrying another, had committed such a sin as could be justly condemned? Nay, he proves both by evident reason, and clear testimonies of scripture, that she avoided sin.

This is also hence understood, that Jerome by "the vigour of the gospel," meant that height and perfection of our Saviour's precept, which might be remitted to those that burn; for he adds, "But if she be accused in that she remained not unmarried, I shall confess the fault, so I may relate the necessity." If then he acknowledged a necessity, as he did, because she was young, and could not live in widowhood,

certainly he could not impute her second marriage to her much blame: but when he excuses her out of the word of God, does he not openly declare his thoughts, that the second marriage of Fabiola was permitted her by the Holy Ghost himself, for the necessity which he suffered, and to shun the danger of fornication, though she went somewhat aside from the vigour of the gospel? But if any urge, that Fabiola did public penance for her second marriage, which was not imposed but for great faults; it is answered, she was not enjoined to this penance, but did it of her own accord, "and not till after her second husband's death." As in the time of Cyprian, we read that many were wont to do voluntary penance for small faults, which were not liable to excommunication.

CHAPTER XXIII.

That Marriage was granted by the ancient Fathers, even after the Vow of single Life.

I omit his testimonies out of Cyprian, Gelladius, Epiphanius, contented only to relate what he thence collects to the present purpose.

SOME will say perhaps, Wherefore all this concerning marriage after vow of single life, whenas the question was of marriage after divorce? For this reason, that they whom it so much moves, because some of the fathers thought marriage after any kind of divorce to be condemned of our Saviour, may see that this conclusion follows not. The fathers thought all marriage after divorce to be forbidden of our Saviour, therefore they thought such marriage was not to be tolerated in a Christian. For the same fathers judged it forbidden to marry after vow; yet such marriages they neither dissolved nor excommunicated; for these words of our Saviour, and of the Holy Ghost, stood in their way: "All cannot receive this saying, but they to whom it is given." "Every one hath his proper gift from God, one after this manner, another after that." "It is better to marry than to burn." "I will that younger widows marry;" and the like.

So there are many canons and laws extant, whereby priests, if they married, were removed from their office; yet is it not read that their marriage was dissolved, as the

papists now-a-days do, or that they were excommunicated; nay, expressly they might communicate as laymen. If the consideration of human infirmity, and those testimonies of divine scripture which grant marriage to every one that wants it, persuaded those fathers to bear themselves so humanely towards them who had married with breach of vow to God, as they believed, and with divorce of that marriage wherein they were in a manner joined to God; who doubts but that the same fathers held the like humanity was to be afforded to those, who after divorce and faith broken with men, as they thought, entered into a second marriage? For among such are also found no less weak, and no less burning.

CHAPTER XXIV.

Who of the ancient Fathers have granted Marriage after Divorce.

THIS is clear both by what hath been said, and by that which Origen relates of certain bishops in his time, Homil. 7, in Matt. "I know some," saith he, "which are over churches, who without scripture have permitted the wife to marry while her former husband lived. And did this against scripture, which saith, the wife is bound to her husband so long as he lives; and she shall be called an adulteress, if, her husband living, she take another man; yet did they not permit this without cause, perhaps for the infirmity of such as had not continence, they permitted evil to avoid worse." Ye see Origen and the doctors of his age, not without all cause, permitted women after divorce to marry, though their former husbands were living; yet writes that they permitted against scripture. But what cause could they have to do so, unless they thought our Saviour in his precepts of divorce had so forbidden, as willing to remit such perfection to his weaker ones, cast into danger of worse faults?

The same thought Leo, bishop of Rome, Ep. 85, to the African bishops of Mauritania Cæsariensis, wherein complaining of a certain priest, who divorcing his wife, or being divorced by her, as other copies have it, had married another, neither dissolves the matrimony, nor excommunicates him, only unpriests him. The fathers therefore, as we see, did not simply and wholly condemn marriage after divorce.

But as for me, this remitting of our Saviour's precepts,

which these ancients allow to the infirm in marrying after vow and divorce, I can in no ways admit; for whatsoever plainly consents not with the commandment, cannot, I am certain, be permitted, or suffered in any Christian: for heaven and earth shall pass away, but not a tittle from the commands of God among them who expect life eternal. Let us therefore consider, and weigh the words of our Lord concerning marriage and divorce, which he pronounced both by himself, and by his apostle, and let us compare them with other oracles of God; for whatsoever is contrary to these, I shall not persuade the least tolerating thereof. But if it can be taught to agree with the word of God, yea, to be commanded, that most men may have permission given them to divorce and marry again, I must prefer the authority of God's word before the opinion of fathers and doctors, as they themselves teach.

CHAPTER XXV.

The Words of our Lord, and of the Holy Ghost by the Apostle Paul, concerning Divorce, are explained. The 1st Axiom, that Christ could not condemn of Adultery that which he once commanded.

BUT the words of our Lord, and of the Holy Ghost, out of which Austin and some others of the fathers think it concluded, that our Saviour forbids marriage after any divorce, are these: Matt. v. 31, 32, "It hath been said," &c.; and Matt. xix. 7, "They say unto him, why did Moses then command," &c.: and Mark x., and Luke xvi., Rom. vii. 1, 2, 3, 1 Cor. vii. 10, 11. Hence therefore they conclude, that all marriage after divorce is called adultery; which to commit, being no ways to be tolerated in any Christian, they think it follows, that second marriage is in no case to be permitted either to the divorcer, or to the divorced.

But that it may be more fully and plainly perceived what force is in this kind of reasoning, it will be the best course, to lay down certain grounds whereof no Christian can doubt the truth. First, it is a wickedness to suspect that our Saviour branded that for adultery, which himself, in his own law which he came to fulfil, and not to dissolve, did not only permit, but also command; for by him, the only Mediator, was the whole law of God given. But that by this

law of God marriage was permitted after any divorce, is certain by Deut. xxiv. 1.

CHAPTER XXVI.

That God in his Law did not only grant, but also command Divorce to certain Men.

DEUT. xxiv. 1, "When a man hath taken a wife," &c. But in Mal. ii. 15, 16, is read the Lord's command to put her away whom a man hates, in these words: "Take heed to your spirit, and let none deal injuriously against the wife of his youth. If he hate, let him put away, saith the Lord God of Israel. And he shall hide thy violence with his garment," that marries her divorced by thee, "saith the Lord of hosts; but take heed to your spirit, and do no injury." By these testimonies of the divine law, we see, that the Lord did not only permit, but also expressly and earnestly commanded his people, by whom he would that all holiness and faith of marriage covenant should be observed, that he who could not induce his mind to love his wife with a true conjugal love, might dismiss her, that she might marry to another.

CHAPTER XXVII.

That what the Lord permitted and commanded to his ancient People concerning Divorce belongs also to Christians.

Now what the Lord permitted to his first-born people, that certainly he could not forbid to his own among the Gentiles, whom he made coheirs, and into one body with his people; nor could he ever permit, much less command, aught that was not good for them, at least so used as he commanded. For being God, he is not changed as man. Which thing who seriously considers, how can he imagine, that God would make that wicked to them that believe, and serve him under grace, which he granted and commanded to them that served him under the law? Whenas the same causes require the same permission. And who that knows but human matters, and loves the truth, will deny that many marriages hang as ill together now, as ever they did among the Jews? So that such marriages are liker to torments than true marriages. As therefore the Lord doth always succour and help the oppressed, so he would ever have it provided for injured husbands and wives, that under pretence of the

marriage bond, they be not sold to perpetual vexations, instead of the loving and comfortable marriage duties. And lastly, as God doth always detest hypocrisy and fraud, so neither doth he approve that among his people, that should be counted marriage, wherein none of those duties remain, whereby the league of wedlock is chiefly preserved. What inconsiderate neglect then of God's law is this, that I may not call it worse, to hold that Christ our Lord would not grant the same remedies both of divorce and second marriage to the weak, or to the evil, if they will needs have it so, but especially to the innocent and wronged; whenas the same urgent causes remain as before, when the discipline of the church and magistrate hath tried what may be tried?

CHAPTER XXVIII.

That our Lord Christ intended not to make new Laws of Marriage and Divorce, or of any civil Matters. Axiom 2.

IT is agreed by all who determine of the kingdom and offices of Christ, by the holy scriptures, as all godly men ought to do, that our Saviour upon earth took not on him either to give new laws in civil affairs, or to change the old. But it is certain, that matrimony and divorce are civil things. Which the Christian emperors knowing, gave conjugal laws, and reserved the administration of them to their own courts; which no true ancient bishop ever condemned.

Our Saviour came to preach repentance and remission: seeing therefore those who put away their wives without any just cause, were not touched with conscience of the sin, through misunderstanding of the law, he recalled them to a right interpretation, and taught, that the woman in the beginning was so joined to the man, that there should be a perpetual union both in body and spirit: where this is not, the matrimony is already broke, before there be yet any divorce made, or second marriage.

CHAPTER XXIX.

That it is wicked to strain the Words of Christ beyond their Purpose.

THIS is his third axiom, whereof there needs no explication here.

CHAPTER XXX.

That all Places of Scripture about the same Thing are to be joined, and compared, to avoid Contradictions. Axiom 4.

THIS he demonstrates at large out of sundry places in the gospel, and principally by that precept against swearing,* which compared with many places of the law and prophets, is a flat contradiction of them all, if we follow superstitiously the letter. Then having repeated briefly his four axioms, he thus proceeds :

THESE things thus preadmonished, let us inquire what the undoubted meaning is of our Saviour's words, and inquire according to the rule which is observed by all learned and good men in their expositions ; that praying first to God, who is the only opener of our hearts, we may first with fear and reverence consider well the words of our Saviour touching this question. Next, that we may compare them with all other places of scripture treating of this matter, to see how they consent with our Saviour's words, and those of his apostle.

CHAPTER XXXI.

THIS chapter disputes against Austin and the papists, who deny second marriage even to them who divorce in case of adultery ; which because it is not controverted among true protestants, but that the innocent person is easily allowed to marry, I spare the translating.

CHAPTER XXXII.

That a manifest Adulteress ought to be divorced, and cannot lawfully be retained in marriage by any true Christian.

THIS though he prove sufficiently, yet I let pass, because this question was not handled in "the Doctrine and Discipline of Divorce ;" to which book I bring so much of this treatise as runs parallel.

CHAPTER XXXIII.

That Adultery is to be punished with Death.

THIS chapter also I omit for the reason last alleged.

* Matthew v. 34.

CHAPTER XXXIV.

That it is lawful for a Wife to leave an Adulterer, and to marry another Husband.

THIS is generally granted, and therefore excuses me the writing out.

CHAPTER XXXV.

Places in the Writings of the Apostle Paul, touching Divorce, explained.

LET us consider the answers of the Lord given by the apostle severally. Concerning the first, which is Rom. vii. 1, "Know ye not, brethren, for I speak to them that know the law," &c. Ver. 2, "The woman is bound by the law to her husband so long as he liveth." Here it is certain that the Holy Ghost had no purpose to determine aught of marriage or divorce, but only to bring an example from the common and ordinary law of wedlock, to shew, that as no covenant holds either party being dead, so now that we are not bound to the law, but to Christ our Lord, seeing that through him we are dead to sin, and to the law; and so joined to Christ, that we may bring forth fruit in him from a willing godliness, and not by the compulsion of law, whereby our sins are more excited, and become more violent. What therefore the Holy Spirit here speaks of matrimony cannot be extended beyond the general rule.

Besides it is manifest, that the apostle did allege the law of wedlock, as it was delivered to the Jews; for, saith he, "I speak to them that know the law." They knew no law of God, but that by Moses, which plainly grants divorce for several reasons. It cannot therefore be said, that the apostle cited this general example out of the law, to abolish the several exceptions of that law, which God himself granted by giving authority to divorce.

Next, when the apostle brings an example out of God's law concerning man and wife, it must be necessary, that we understand such for man and wife, as are so indeed according to the same law of God; that is, who are so disposed, as that they are both willing and able to perform the necessary duties of marriage; not those who, under a false title of marriage, keep themselves mutually bound to injuries and dis-

graces ; for such twain are nothing less than lawful man and wife.

The like answer is to be given to all the other places both of the gospel and the apostle, that whatever exception may be proved out of God's law, be not excluded from those places. For the Spirit of God doth not condemn things formerly granted and allowed, where there is like cause and reason. Hence Ambrose, upon that place, 1 Cor. vii. 15, "A brother or a sister is not under bondage in such cases," thus expounds : "The reverence of marriage is not due to him who abhors the author of marriage ; nor is that marriage ratified which is without devotion to God : he sins not therefore, who is put away for God's cause, though he join himself to another. For the dishonour of the Creator dissolves the right of matrimony to him who is deserted, that he be not accused, though marrying to another. The faith of wedlock is not to be kept with him who departs, that he might not hear the God of Christians to be the author of wedlock. For if Ezra caused the misbelieving wives and husbands to be divorced, that God might be appeased, and not offended, though they took others of their own faith, how much more shall it be free, if the misbeliever depart, to marry one of our own religion. For this is not to be counted matrimony, which is against the law of God."

Two things are here to be observed toward the following discourse, which truth itself and the force of God's word hath drawn from this holy man. For those words are very large, "Matrimony is not ratified, without devotion to God." And, "The dishonour of the Creator dissolves the right of matrimony." For devotion is far off, and dishonour is done to God by all who persist in any wickedness and heinous crime.

CHAPTER XXXVI.

That although it seem in the Gospel, as if our Saviour granted Divorce only for Adultery, yet in very deed he granted it for other Causes also.

Now is to be dealt with this question, whether it be lawful to divorce and marry again for other causes besides adultery, since our Saviour expressed that only ? To this question, if we retain our principles already laid, and must acknowledge it to be a cursed blasphemy, if we say that the words of God do contradict one another, of necessity we must confess, that our

Lord did grant divorce, and marriage after that, for other causes besides adultery, notwithstanding what he said in Matthew. For, first, they who consider but only that place, 1 Cor. vii., which treats of believers and misbelievers matched together, must of force, confess, that our Lord granted just divorce and second marriage in the cause of desertion, which is other than the cause of fornication. And if there be one other cause found lawful, then is it most true, that divorce was granted not only for fornication.

Next, it cannot be doubted, as I shewed before, by them to whom it is given to know God and his judgments out of his own word, but that, what means of peace and safety God ever granted and ordained to his elected people, the same he grants and ordains to men of all ages, who have equally need of the same remedies. And who, that is but a knowing man, dares say there be not husbands and wives now to be found in such a hardness of heart, that they will not perform either conjugal affection, or any requisite duty thereof, though it be most deserved at their hands?

Neither can any one defer to confess, but that God, whose property it is to judge the cause of them that suffer injury, hath provided for innocent and honest persons wedded, how they might free themselves by lawful means of divorce, from the bondage and iniquity of those who are falsely termed their husbands or their wives. This is clear out of Deut. xxiv. 1; Mal. ii. ; Matt. xix. 1; 1 Cor. vii. ; and out of those principles which the scripture everywhere teaches, that God changes not his mind, dissents not from himself, is no acceptor of persons; but allows the same remedies to all men, oppressed with the same necessities and infirmities; yea, requires that we should use them. This he will easily perceive, who considers these things in the Spirit of the Lord.

Lastly, it is most certain, that the Lord hath commanded us to obey the civil laws, every one of his own commonwealth, if they be not against the laws of God.

CHAPTER XXXVII.

For what Cause Divorce is permitted by the civil Law ex l. Consensu Codic. de Repudiis.

It is also manifest, that the law of Theodosius and Valentinian, which begins, "Consensu," &c., touching divorce, and

many other decrees of pious emperors agreeing herewith, are not contrary to the word of God ; and therefore may be recalled into use by any Christian prince or commonwealth ; nay, ought to be with due respect had to every nation ; for whatsoever is equal and just, that in everything is to be sought and used by Christians. Hence it is plain, that divorce is granted by divine approbation, both to husbands and to wives, if either party can convict the other of these following offences before the magistrate.

If the husband can prove the wife to be an adulteress, a witch, a murderess ; to have bought or sold to slavery any one free born, to have violated sepulchres, committed sacrilege, favoured thieves and robbers, desirous of feasting with strangers, the husband not knowing, or not willing ; if she lodge forth without a just and probable cause, or frequent theatres and sights, he forbidding ; if she be privy with those that plot against the state, or if she deal falsely, or offer blows. And if the wife can prove her husband guilty of any those forenamed crimes, and frequent the company of lewd women in her sight, or if he beat her, she had the like liberty to quit herself ; with this difference, that the man after divorce might forthwith marry again ; the woman not till a year after, lest she might chance to have conceived.

CHAPTER XXXVIII.

An Exposition of those Places wherein God declares the Nature of holy Wedlock.

Now to the end it may be seen, that this agrees with the divine law, the first institution of marriage is to be considered, and those texts in which God established the joining of male and female, and described the duties of them both. When God had determined to make woman, and give her as a wife to man, he spake thus, Gen. ii. 18 : "It is not good for man to be alone : I will make him a help meet for him. And Adam said," but in the Spirit of God, ver. 23, 24, "This is now bone of my bone, and flesh of my flesh : therefore shall a man leave his father and mother, and shall cleave to his wife, and they shall be one flesh."

To this first institution did Christ recall his own, when answering the pharisees, he condemned the licence of unlawful divorce. He taught therefore by his example, that we, ac-

according to this first institution, and what God hath spoken thereof, ought to determine what kind of covenant marriage is, how to be kept, and how far, and lastly, for what causes to be dissolved. To which decrees of God these also are to be joined, which the Holy Ghost hath taught by his apostle, that neither the husband nor the wife "hath power of their own body, but mutually each of either's." That "the husband shall love the wife as his own body, yea, as Christ loves his church; and that the wife ought to be subject to her husband, as the church is to Christ."

By these things the nature of holy wedlock is certainly known; whereof if only one be wanting in both or either party, and that either by obstinate malevolence, or too deep inbred weakness of mind, or lastly, through incurable impotence of body, it cannot then be said, that the covenant of matrimony holds good between such, if we mean that covenant which God instituted and called marriage, and that whereof only it must be understood that our Saviour said, "Those whom God hath joined, let no man separate."

And hence is concluded, that matrimony requires continual cohabitation and living together, unless the calling of God be otherwise evident; which union if the parties themselves disjoin either by mutual consent, or one against the other's will depart, the marriage is then broken. Wherein the papists, as in other things, oppose themselves against God; while they separate for many causes from bed and board, and yet will have the bond of matrimony remain, as if this covenant could be other than the conjunction and communion not only of bed and board, but of all other loving and helpful duties. This we may see in these words: "I will make him a help meet for him; bone of his bone, and flesh of his flesh: for this cause shall he leave father and mother, and cleave to his wife, and they twain shall be one flesh." By which words who discerns not, that God requires of them both so to live together, and to be united not only in body but in mind also, with such an affection as none may be dearer and more ardent among all the relations of mankind, nor of more efficacy to the mutual offices of love and loyalty? They must communicate and consent in all things both divine and human, which have any moment to well and happy living. The wife must honour and obey her husband,

as the church honours and obeys Christ, her head. The husband must love and cherish his wife, as Christ his church. Thus they must be to each other, if they will be true man and wife in the sight of God, whom certainly the churches ought to follow in their judgment. Now the proper and ultimate end of marriage is not copulation, or children, for then there was not true matrimony between Joseph and Mary the mother of Christ, nor between many holy persons more; but the full and proper and main end of marriage is the communicating of all duties both divine and human, each to other with utmost benevolence and affection.

CHAPTER XXXIX.

The Properties of a true and Christian Marriage more distinctly repeated.

By which definition we may know that God esteems and reckons upon these four necessary properties to be in every true marriage. 1. That they should live together, unless the calling of God require otherwise for a time. 2. That they should love one another to the height of dearness, and that in the Lord, and in the communion of true religion. 3. That the husband bear himself as the head and preserver of his wife, instructing her to all godliness and integrity of life; that the wife also be to her husband a help, according to her place, especially furthering him in the true worship of God, and next in all the occasions of civil life. And 4. That they defraud not each other of conjugal benevolence, as the apostle commands, 1 Cor. vii. Hence it follows, according to the sentence of God, which all Christians ought to be ruled by, that between those who either through obstinacy, or helpless inability, cannot or will not perform these repeated duties, between those there can be no true matrimony, nor ought they to be counted man and wife.

CHAPTER XL.

Whether those crimes recited chap. xxxvii. out of the civil Law, dissolve Matrimony in God's account.

Now if a husband or wife be found guilty of any of those crimes which by the law "consensu" are made causes of divorce, it is manifest, that such a man cannot be the head and preserver of his wife, nor such a woman be a meet help

to her husband, as the divine law in true wedlock requires; for these faults are punished either by death, or deportation, or extreme infamy, which are directly opposite to the covenant of marriage. If they deserve death, as adultery and the like, doubtless God would not that any should live in wedlock with them whom he would not have to live at all. Or if it be not death, but the incurring of notorious infamy, certain it is neither just, nor expedient, nor meet, that an honest man should be coupled with an infamous woman, nor an honest matron with an infamous man. The wise Roman princes had so great a regard to the equal honour of either wedded person, that they counted those marriages of no force which were made between the one of good repute, and the other of evil note. How much more will all honest regard of Christian expedience and comeliness beseech and concern those who are set free and dignified in Christ, than it could the Roman senate, or their sons, for whom that law was provided?

And this all godly men will soon apprehend, that he who ought to be the head and preserver not only of his wife, but also of his children and family, as Christ is of his church, had need be one of honest name: so likewise the wife, which is to be the meet help of an honest and good man, the mother of an honest offspring and family, the glory of the man, even as the man is the glory of Christ, should not be tainted with ignominy; as neither of them can avoid to be, having been justly appeached of those forenamed crimes; and therefore cannot be worthy to hold their place in a Christian family: yea, they themselves turn out themselves and dissolve that holy covenant. And they who are true brethren and sisters in the Lord are no more in bondage to such violators of marriage.

But here the patrons of wickedness and dissolvers of Christian discipline will object, that it is the part of man and wife to bear one another's cross, whether in calamity or infamy, that they might gain each other, if not to a good name, yet to repentance and amendment. But they who thus object, seek the impunity of wickedness, and the favour of wicked men, not the duties of true charity; which prefers public honesty before private interest, and had rather the remedies of wholesome punishment appointed by God should

be in use, than that by remissness the licence of evil doing should increase. For if they who, by committing such offences, have made void the holy knot of marriage, be capable of repentance, they will be sooner moved when due punishment is executed on them, than when it is remitted.

We must ever beware, lest, in contriving what will be best for the soul's health of delinquents, we make ourselves wiser and discreeter than God. He that religiously weighs his oracles concerning marriage, cannot doubt that they, who have committed the foresaid transgressions, have lost the right of matrimony, and are unworthy to hold their dignity in an honest and Christian family.

But if any husband or wife see such signs of repentance in their transgressor, as that they doubt not to regain them by continuing with them, and partaking of their miseries and attainures, they may be left to their own hopes, and their own mind; saving ever the right of church and commonwealth, that it receive no scandal by the neglect of due severity, and their children no harm by this invitation to licence, and want of good education.

From all these considerations, if they be thought on, as in the presence of God, and out of his word, any one may perceive, who desires to determine of these things by the scripture, that those causes of lawful divorce, which the most religious emperors Theodosius and Valentinian set forth in the forecited place, are according to the law of God, and the prime institution of marriage; and were still more and more straitened, as the church and state of the empire still more and more corrupted and degenerated. Therefore pious princes and commonwealths both may and ought establish them again, if they have a mind to restore the honour, sanctity, and religion of holy wedlock to their people, and disentangle many consciences from a miserable and perilous condition, to a chaste and honest life.

To those recited causes wherefore a wife might send a divorce to her husband, Justinian added four more, *Constit. 117*; and four more for which a man might put away his wife. Three other causes were added in the *Code, de Repudiis, l. Jubemus*." All which causes are so clearly contrary to the first intent of marriage, that they plainly dissolve it. I set them not down, being easy to be found in the body of the civil law.

It was permitted also by Christian emperors, that they who would divorce by mutual consent, might without impediment. Or if there were any difficulty at all in it, the law expresses the reason, that it was only in favour of the children; so that if there were none, the law of those godly emperors made no other difficulty of a divorce by consent. Or if any were minded without consent of the other to divorce, and without those causes which have been named, the Christian emperors laid no other punishment upon them, than that the husband wrongfully divorcing his wife should give back her dowry, and the use of that which was called “*Donatio propter nuptias* ;” or if there were no dowry nor no donation, that he should then give her the fourth part of his goods. The like penalty was inflicted on the wife departing without just cause. But that they who were once married should be compelled to remain so ever against their wills, was not exacted. Wherein those pious princes followed the law of God in Deut. xxiv. 1, and his express charge by the prophet Malachi, to dismiss from him the wife whom he hates. For God never meant in marriage to give to man a perpetual torment instead of a meet help. Neither can God approve, that to the violation of this holy league (which is violated as soon as true affection ceases and is lost) should be added murder, which is already committed by either of them who resolvedly hates the other, as I shewed of 1 John iii. 15, “*Whoso hateth his brother, is a murderer.*”

CHAPTER XLI.

Whether the Husband or Wife deserted may marry to another.

THE wife’s desertion of her husband the Christian emperors plainly decreed to be a just cause of divorce, whenas they granted him the right thereof, if she had but lain out one night against his will without probable cause. But of the man deserting his wife they did not so determine: yet if we look into the word of God, we shall find, that he who though but for a year without just cause forsakes his wife, and neither provides for her maintenance, nor signifies his purpose of returning, and good will towards her, whenas he may, hath forfeited his right in her so forsaken. For the Spirit of God speaks plainly, that both man and wife have

such power over one another's person, as that they cannot deprive each other of living together, but by consent, and for a time.

Hither may be added, that the Holy Spirit grants desertion to be a cause of divorce, in those answers given to the Corinthians concerning a brother or sister deserted by a misbeliever. "If he depart, let him depart; a brother or a sister is not under bondage in such cases." In which words, who sees not that the Holy Ghost openly pronounced, that the party without cause deserted is not bound for another's wilful desertion, to abstain from marriage, if he have need thereof?

But some will say, that this is spoken of a misbeliever departing. But I beseech ye, doth not he reject the faith of Christ in his deeds, who rashly breaks the holy covenant of wedlock instituted by God? And besides this, the Holy Spirit does not make the misbelieving of him who departs, but the departing of him who disbelieves, to be the just cause of freedom to the brother or sister.

Since therefore it will be agreed among Christians, that they who depart from wedlock without just cause, do not only deny the faith of matrimony, but of Christ also, whatever they profess with their mouths; it is but reason to conclude, that the party deserted is not bound in case of causeless desertion, but that he may lawfully seek another consort, if it be needful to him, toward a pure and blameless conversation.

CHAPTER XLII.

The Impotence of Body, Leprosy, Madness, &c., are just Causes of Divorce.

OF this, because it was not disputed in "the Doctrine and Discipline of Divorce," him that would know further, I commend to the Latin original.

CHAPTER XLIII.

That to grant Divorce for all the Causes which have been hitherto brought, disagrees not from the Words of Christ, naming only the Cause of Adultery.

Now we must see how these things can stand with the words of our Saviour, who seems directly to forbid all di-

vorce except it be for adultery. To the understanding whereof, we must ever remember this: That in the words of our Saviour there can be no contrariety: That his words and answers are not to be stretched beyond the question proposed: That our Saviour did not there purpose to treat of all the causes for which it might be lawful to divorce and marry again; for then that in the Corinthians of marrying again without guilt of adultery could not be added: That it is not good for that man to be alone, who hath not the special gift from above: That it is good for every such one to be married, that he may shun fornication.

With regard to these principles, let us see what our Lord answered to the tempting pharisees about divorce and second marriage, and how far his answer doth extend.

First, no man who is not very contentious will deny, that the pharisees asked our Lord whether it were lawful to put away such a wife, as was truly, and according to God's law, to be counted a wife; that is, such a one as would dwell with her husband, and both would and could perform the necessary duties of wedlock tolerably. But she who will not dwell with her husband is not put away by him, but goes of herself: and she who denies to be a meet help, or to be so hath made herself unfit by open misdemeanors, or through incurable impotencies cannot be able, is not by the law of God to be esteemed a wife; as hath been shewn both from the first institution, and other places of scripture. Neither certainly would the pharisees propound a question concerning such an unconjugal wife; for their depravation of the law had brought them to that pass, as to think a man had right to put away his wife for any cause, though never so slight. Since therefore it is manifest, that Christ answered the pharisees concerning a fit and meet wife according to the law of God, whom he forbade to divorce for any cause but fornication; who sees not that it is a wickedness so to wrest and extend that answer of his, as if it forbade to divorce her who hath already forsaken, or hath lost the place and dignity of a wife, by deserved infamy, or hath undertaken to be that which she hath not natural ability to be?

This truth is so powerful, that it hath moved the papists to grant their kind of divorce for other causes besides adultery—as for ill usage, and the not performing of conjugal duty;

and to separate from bed and board for these causes, which is as much divorce as they grant for adultery.

But some perhaps will object, that though it be yielded that our Lord granted divorce not only for adultery, yet it is not certain, that he permitted marriage after divorce, unless for that only cause. I answer, first, that the sentence of divorce and second marriage is one and the same. So that when the right of divorce is evinced to belong not only to the cause of fornication, the power of second marriage is also proved to be not limited to that cause only; and that most evidently whenas the Holy Ghost, 1 Cor. vii., so frees the deserted party from bondage, as that he may not only send a just divorce in case of desertion, but may seek another marriage.

Lastly, seeing God will not that any should live in danger of fornication and utter ruin for the default of another, and hath commanded the husband to send away with a bill of divorce her whom he could not love; it is impossible that the charge of adultery should belong to him who for lawful causes divorces and marries, or to her who marries after she hath been unjustly rejected, or to him who receives her without all fraud to the former wedlock. For this were a horrid blasphemy against God, so to interpret his words, as to make him dissent from himself; for who sees not a flat contradiction in this, to enthrall blameless men and women to miseries and injuries, under a false and soothing title of marriage, and yet to declare by his apostle, that a brother or sister is not under bondage in such cases? No less do these two things conflict with themselves, to enforce the innocent and faultless to endure the pain and misery of another's perverseness, or else to live in unavoidable temptation; and to affirm elsewhere that he lays on no man the burden of another man's sin, nor doth constrain any man to the endangering of his soul.

CHAPTER XLIV.

That to those also who are justly divorced, second Marriage ought to be permitted.

THIS although it be well proved, yet because it concerns only the offender, I leave him to search out his own charter himself in the author.

CHAPTER XLV.

That some Persons are so ordained to Marriage, as that they cannot obtain the Gift of Continence, no, not by earnest Prayer; and that therein every one is to be left to his own Judgment and Conscience, and not to have a Burden laid upon him by any other.

CHAPTER XLVI.

The Words of the Apostle concerning the Praise of single Life unfolded.

THESE two chapters not so immediately debating the right of divorce, I choose rather not to insert.

CHAPTER XLVII.

The Conclusion of this Treatise.

THESE things, most renowned king, I have brought together, both to explain for what causes the unhappy but sometimes most necessary help of divorce ought to be granted, according to God's word, by princes and rulers; as also to explain how the words of Christ do consent with such a grant. I have been large indeed both in handling those oracles of God, and in laying down those certain principles, which he who will know what the mind of God is in this matter, must ever think on and remember. But if we consider what mist and obscurity hath been poured out by anti-christ upon this question, and how deep this pernicious contempt of wedlock, and admiration of single life, even in those who are not called thereto, hath sunk into many men's persuasions; I fear lest all that hath been said be hardly enough to persuade such, that they would cease at length to make themselves wiser and holier than God himself, in being so severe to grant lawful marriage, and so easy to connive at all, not only whoredoms but deflowerings and adulteries: whenas, among the people of God, no whoredom was to be tolerated.

Our Lord Jesus Christ, who came to destroy the works of Satan, send down his Spirit upon all Christians, and principally upon Christian governors, both in church and commonwealth, (for of the clear judgment of your royal majesty I nothing doubt, revolving the scripture so often as ye do,) that they may acknowledge how much they provoke the

anger of God against us, whenas all kind of unchastity is tolerated, fornications and adulteries winked at; but holy and honourable wedlock is oft withheld by the mere persuasion of antichrist, from such as without this remedy cannot preserve themselves from damnation? For none who hath but a spark of honesty will deny, that princes and states ought to use diligence toward the maintaining of pure and honest life among all men, without which all justice, all fear of God, and true religion decays.

And who knows not, that chastity and pureness of life can never be restored, or continued in the commonwealth, unless it be first established in private houses, from whence the whole breed of men is to come forth? To effect this, no wise man can doubt, that it is necessary for princes and magistrates, first, with severity to punish whoredom and adultery; next, to see that marriages be lawfully contracted, and in the Lord; then, that they be faithfully kept; and lastly, when that unhappiness urges, that they be lawfully dissolved, and other marriage granted, according as the law of God, and of nature, and the constitutions of pious princes have decreed; as I have shewn both by evident authorities of scripture, together with the writings of the ancient fathers, and other testimonies. Only the Lord grant that we may learn to prefer his ever just and saving word, before the comments of antichrist, too deeply rooted in many, and the false and blasphemous exposition of our Saviour's words. Amen.

A POSTSCRIPT.

THUS far Martin Bucer: whom, where I might without injury to either part of the cause, I deny not to have epitomized; in the rest observing a well-warranted rule, not to give an inventory of so many words, but to weigh their force. I could have added that eloquent and right Christian discourse, written by Erasmus on this argument, not disagreeing in effect from Bucer. But this, I hope, will be enough to excuse me with the mere Englishman, to be no forger of new and loose opinions. Others may read him in his own phrase on the First to the Corinthians, and ease me who never could delight in long citations, much less in whole translations; whether it be natural disposition or education in

me, or that my mother bore me a speaker of what God made mine own, and not a translator. There be others also whom I could reckon up, of no mean account in the church, (and Peter Martyr among the first,) who are more than half our own in this controversy. But this is a providence not to be slighted, that as Bucer wrote this tractate of divorce in England and for England, so Erasmus professes he begun here among us the same subject, especially out of compassion, for the need he saw this nation had of some charitable redress herein; and seriously exhorts others to use their best industry in the clearing of this point, wherein custom hath a greater sway than verity. That therefore which came into the mind of these two admired strangers to do for England, and in a touch of highest prudence, which they took to be not yet recovered from monastic superstition, if I a native am found to have done for mine own country, altogether suitably and conformably to their so large and clear understanding, yet without the least help of theirs; I suppose that henceforward among conscionable and judicious persons it will no more be thought to my discredit, or at all to this nation's dishonour. And if these their books the one shall be printed often with best allowance in most religious cities, the other with express authority of Leo the Tenth, a pope, shall, for the propagating of truth, be published and republished, though against the received opinion of that church, and mine containing but the same thing, shall in a time of reformation, a time of free speaking, free writing, not find a permission to the press; I refer me to wisest men, whether truth be suffered to be truth, or liberty to be liberty, now among us, and be not again in danger of new fetters and captivity after all our hopes and labours lost: and whether learning be not (which our enemies too prophetically feared) in the way to be trodden down again by ignorance. Whereof while time is, out of the faith owing to God and my country, I bid this kingdom beware; and doubt not but God who hath dignified this parliament already to so many glorious degrees, will also give them (which is a singular blessing) to inform themselves rightly in the midst of an unprincipled age, and to prevent this working mystery of ignorance and ecclesiastical thralldom, which under new shapes and disguises begins afresh to grow upon us.

TETRACHORDON :

EXPOSITIONS

UPON THE FOUR CHIEF PLACES IN SCRIPTURE WHICH
TREAT OF MARRIAGE, OR NULLITIES IN MARRIAGE.

ON

GEN. i. 27, 28, COMPARED AND EXPLAINED BY GEN. ii. 18, 23, 24.

DEUT. xxiv. 1, 2. MATT. v. 31, 32, WITH MATT. xix. FROM VER.

3 TO 11. 1 COR. vii. FROM VER. 10 TO 16.

WHEREIN THE DOCTRINE AND DISCIPLINE OF DIVORCE, AS WAS LATELY PUBLISHED, IS
CONFIRMED BY EXPLANATION OF SCRIPTURE ; BY TESTIMONY OF ANCIENT FATHERS ;
OF CIVIL LAWS IN THE PRIMITIVE CHURCH ; OF FAMOUSEST REFORMED DIVINES ; AND
LASTLY, BY AN INTENDED ACT OF THE PARLIAMENT AND CHURCH OF ENGLAND IN
THE LAST YEAR OF EDWARD THE SIXTH.

—— Σκαιῶσι καινὰ προσφέρων σοφὰ
Δοξεῖς ἀχρεῖος, κού σοφὸς πεφυκέναι
Τῶν δ' αὖ δοκούντων εἶδέναι τι ποικίλον,
Κρεῖσσων νομισθεῖς ἐν πόλει, λυπρὸς φανῇ.—*Euripid. Medea.*

TO THE PARLIAMENT.

THAT which I knew to be the part of a good magistrate, aiming at true liberty through the right information of religious and civil life, and that which I saw, and was partaker of, your vows and solemn covenants, parliament of England ! your actions also manifestly tending to exalt the truth, and to depress the tyranny of error and ill custom, with more constancy and prowess than ever yet any, since that parliament which put the first sceptre of this kingdom into his hand whom God and extraordinary virtue made their monarch ; were the causes that moved me, one else not placing much in the eminence of a dedication, to present your high notice with a discourse, conscious to itself of nothing more than of diligence, and firm affection to the public good. And that ye took it so as wise and impartial men, obtaining so great power and dignity, are wont to accept, in matters both doubtful and important, what they think offered them well meant, and from a rational ability, I had no less than to persuade me. And on that persuasion am returned, as to a famous and free port, myself also bound by more than a maritime law, to expose as freely what fraughtage I conceive to bring of no trifles. For although it be generally known, how and by whom ye have

been instigated to a hard censure of that former book, entitled, "The Doctrine and Discipline of Divorce," an opinion held by some of the best among reformed writers without scandal or confutement, though now thought new and dangerous by some of our severe Gnostics, whose little reading, and less meditating, holds ever with hardest obstinacy that which it took up with easiest credulity; I do not find yet that aught, for the furious incitements which have been used, hath issued by your appointment, that might give the least interruption or disrepute either to the author, or to the book. Which he who will be better advised than to call your neglect or connivance at a thing imagined so perilous, can attribute it to nothing more justly, than to the deep and quiet stream of your direct and calm deliberations, that gave not way either to the fervent rashness or the immaterial gravity of those who ceased not to exasperate without cause. For which uprightness and incorrupt refusal of what ye were incensed to, lords and commons! (though it were done to justice, not to me, and was a peculiar demonstration how far your ways are different from the rash vulgar,) besides those allegiances of oath and duty, which are my public debt to your public labours, I have yet a store of gratitude laid up, which cannot be exhausted; and such thanks perhaps they may live to be, as shall more than whisper to the next ages. Yet that the author may be known to ground himself upon his own innocence, and the merit of his cause, not upon the favour of a diversion, or a delay to any just censure, but wishes rather he might see those his detractors at any fair meeting, as learned debates are privileged with a due freedom under equal moderators; I shall here briefly single one of them, (because he hath obliged me to it,) who I persuade me having scarce read the book, nor knowing him who writ it, or at least feigning the latter, hath not forborne to scandalize him, unconferred with, unadmonished, undealt with by any pastorly or brotherly conviction, in the most open and invective manner, and at the most bitter opportunity that drift or set design could have invented. And this, whenas the canon law, though commonly most favouring the boldness of their priests, punishes the naming or traducing of any person in the pulpit, was by him made no scruple. If I shall, therefore, take licence by the right of nature, and that liberty wherein I was born, to defend myself

publicly against a printed calumny, and do willingly appeal to those judges to whom I am accused, it can be no immoderate or unallowable course of seeking so just and needful reparations. Which I had done long since, had not those employments, which are now visible, deferred me. It was preached before ye, lords and commons ! in August last upon a special day of humiliation, that “ there was a wicked book abroad,” and ye were taxed of sin that it was yet “ uncensured, the book deserving to be burnt ;” and “ impudence ” also was charged upon the author, who durst “ set his name to it, and dedicate it to yourselves !” First, lords and commons ! I pray to that God, before whom ye then were prostrate, so to forgive ye those omissions and trespasses, which ye desire most should find forgiveness, as I shall soon shew to the world how easily ye absolve yourselves of that which this man calls your sin, and is indeed your wisdom, and your nobleness, whereof to this day ye have done well not to repent. He terms it “ a wicked book,” and why but “ for allowing other causes of divorce, than Christ and his apostles mention ?” and with the same censure condemns of wickedness not only Martin Bucer, that elect instrument of reformation, highly honoured, and had in reverence by Edward the Sixth, and his whole parliament, whom also I had published in English by a good providence, about a week before this calumnious digression was preached ; so that if he knew not Bucer then, as he ought to have known, he might at least have known him some months after, ere the sermon came in print ; wherein notwithstanding he persists in his former sentence, and condemns again of wickedness, either ignorantly or wilfully, not only Martin Bucer, and all the choicest and holiest of our reformers, but the whole parliament and church of England in those best and purest times of Edward the Sixth. All which I shall prove with good evidence, at the end of these explanations. And then let it be judged and seriously considered with what hope the affairs of our religion are committed to one among others, who hath now only left him which of the twain he will choose, whether this shall be his palpable ignorance, or the same wickedness of his own book, which he so lavishly imputes to the writings of other men : and whether this of his, that thus peremptorily defames and attaints of wickedness unspotted churches, unblemished

parliaments, and the most eminent restorers of Christian doctrine, deserve not to be burnt first. And if his heat had burst out only against the opinion, his wonted passion had no doubt been silently borne with wonted patience. But since, against the charity of that solemn place and meeting, it served him further to inveigh opprobriously against the person, branding him with no less than impudence, only for setting his name to what he had written; I must be excused not to be so wanting to the defence of an honest name, or to the reputation of those good men who afford me their society, but to be sensible of such a foul endeavoured disgrace: not knowing aught either in mine own deserts, or the laws of this land, why I should be subject, in such a notorious and illegal manner, to the intemperances of this man's preaching choler. And indeed to be so prompt and ready in the midst of his humbleness, to toss reproaches of this bulk and size, argues as if they were the weapons of his exercise, I am sure not of his ministry, or of that day's work. Certainly to subscribe my name at what I was to own, was what the state had ordered and requires. And he who lists not to be malicious, would call it ingenuity, clear conscience, willingness to avouch what might be questioned, or to be better instructed. And if God were so displeased with those, Isa. lviii., who "on the solemn fast were wont to smite with the fist of wickedness," it could be no sign of his own humiliation accepted, which disposed him to smite so keenly with a reviling tongue. But if only to have writ my name must be counted "impudence," how doth this but justify another, who might affirm with as good warrant, that the late discourse of "Scripture and Reason," which is certain to be chiefly his own draught, was published without a name, out of base fear, and the sly avoidance of what might follow to his detriment, if the party at court should hap to reach him? And I, to have set my name, where he accuses me to have set it, am so far from recanting, that I offer my hand also if need be, to make good the same opinion which I there maintain, by inevitable consequences drawn parallel from his own principal arguments in that of "Scripture and Reason:" which I shall pardon him if he can deny, without shaking his own composition to pieces. The "impudence," therefore, since he weighed so little what a gross revile that was to give his equal, I send him back

again or a phylactery to stitch upon his arrogance, that censures not only before conviction, so bitterly without so much as one reason given, but censures the congregation of his governors to their faces, for not being so hasty as himself to censure.

And whereas my other crime is, that I addressed the dedication of what I had studied to the parliament; how could I better declare the loyalty which I owe to that supreme and majestic tribunal, and the opinion which I have of the high entrusted judgment, and personal worth assembled in that place? With the same affections therefore, and the same addicted fidelity, parliament of England! I here again have brought to your perusal on the same argument these following expositions of scripture. The former book, as pleased some to think, who were thought judicious, had of reason in it to a sufficiency; what they required was, that the scriptures there alleged might be discussed more fully. To their desires thus much further hath been laboured in the scriptures. Another sort also, who wanted more authorities and citations, have not been here unthought of. If all this attain not to satisfy them, as I am confident that none of those our great controversies, at this day hath had a more demonstrative explaining, I must confess to admire what it is; for doubtless it is not reason now-a-days that satisfies or suborns the common credence of men, to yield so easily, and grow so vehement in matters much more disputable, and far less conducing to the daily good and peace of life. Some whose necessary shifts have long inured them to cloak the defects of their unstudied years, and hatred now to learn, under the appearance of a grave solidity, (which estimation they have gained among weak perceivers,) find the case of slighting what they cannot refute, and are determined, as I hear, to hold it not worth the answering. In which number I must be forced to reckon that doctor, who in a late equivocating treatise plausibly set afloat against the Dippers, diving the while himself with a more deep prelati cal malignance against the present state and church government, mentions with ignominy "the Tractate of Divorce;" yet answers nothing, but instead thereof (for which I do not commend his marshalling) sets Moses also among the crew of his Anabaptists, as one who to a holy nation, the commonwealth of Israel, gave laws "breaking the bonds of marriage to in

ordinate lust." These are no mean surges of blasphemy, not only dipping Moses the divine lawgiver, but dashing with a high hand against the justice and purity of God himself; as these ensuing scriptures plainly and freely handled shall verify, to the launching of that old apostemated error. Him therefore I leave now to his repentance.

Others, which is their courtesy, confess that wit and parts may do much to make that seem true which is not; as was objected to Socrates by them who could not resist his efficacy, that he ever made the worst cause seem the better; and thus thinking themselves discharged of the difficulty, love not to wade further into the fear of a convincement. These will be their excuses to decline the full examining of this serious point. So much the more I press it and repeat it, lords and commons! that ye beware while time is, ere this grand secret, and only art of ignorance affecting tyranny, grow powerful, and rule among us. For if sound argument and reason shall be thus put off, either by an undervaluing silence, or the masterly censure of a railing word or two in the pulpit, or by rejecting the force of truth, as the mere cunning of eloquence and sophistry; what can be the end of this, but that all good learning and knowledge will suddenly decay? Ignorance, and illiterate presumption, which is yet but our disease, will turn at length into our very constitution, and prove the hectic evil of the age: worse to be feared, if it get once to reign over us, than any fifth monarchy. If this shall be the course, that what was wont to be a chief commendation, and the ground of other men's confidence in an author, his diligence, his learning, his elocution, whether by right or by ill meaning granted him, shall be turned now to a disadvantage and suspicion against him, that what he writes, though unconfuted, must therefore be mistrusted, therefore not received for their industry, the exactness, the labour in it, confessed to be more than ordinary; as if wisdom had now forsaken the thirsty and laborious inquirer, to dwell against her nature with the arrogant and shallow babbler; to what purpose all those pains and that continual searching required of us by Solomon to the attainment of understanding? Why are men bred up with such care and expense to a life of perpetual studies? Why do yourselves with such endeavour seek to wipe off the imputation of intending to discourage the progress and ad

vance of learning? He therefore, whose heart can bear him to the high pitch of your noble enterprises, may easily assure himself, that the prudence and far-judging circumspectness of so grave a magistracy sitting in parliament, who have before them the prepared and purposed act of their most religious predecessors to imitate in this question, cannot reject the clearness of these reasons, and these allegations both here and formerly offered them; nor can overlook the necessity of ordaining more wholesomely and more humanely in the casualties of divorce, than our laws have yet established, if the most urgent and excessive grievances happening in domestic life be worth the laying to heart; which, unless charity be far from us, cannot be neglected. And that these things, both in the right constitution, and in the right reformation of a commonwealth, call for speediest redress, and ought to be the first considered, enough was urged in what was pre-faced to that monument of Bucer, which I brought to your remembrance, and the other time before. Henceforth, except new cause be given, I shall say less and less. For if the law make not timely provision, let the law, as reason is, bear the censure of those consequences, which her own default now more evidently produces. And if men want manliness to expostulate the right of their due ransom, and to second their own occasions, they may sit hereafter and bemoan themselves to have neglected through faintness the only remedy of their sufferings, which a seasonable and well-grounded speaking might have purchased them. And perhaps in time to come, others will know how to esteem what is not every day put into their hands, when they have marked events, and better weighed how hurtful and unwise it is, to hide a secret and pernicious rupture under the ill counsel of a bashful silence. But who would distrust aught, or not be ample in his hopes of your wise and Christian determination? who have the prudence to consider, and should have the goodness, like gods as ye are called, to find out readily, and by just law to administer those redresses, which have of old, not without God ordaining, been granted to the adversities of mankind, ere they who needed were put to ask. Certainly, if any other have enlarged his thoughts to expect from this government, so justly undertaken, and by frequent assistances from Heaven so apparently upheld, glorious changes and renovations

both in church and state, he among the foremost might be named, who prays that the fate of England may tarry for no other deliverers.

JOHN MILTON.

TETRACHORDON:

EXPOSITIONS

UPON THE FOUR CHIEF PLACES IN SCRIPTURE WHICH TREAT OF
MARRIAGE OR NULLITIES IN MARRIAGE.

Genesis i. 27.

“So God created man in his own image, in the image of God created he him ; male and female created he them.

28. “And God blessed them, and God said unto them, Be fruitful,” &c.

Genesis ii. 18.

“And the Lord God said, It is not good that man should be alone; I will make him a help meet for him.

23. “And Adam said, This is now bone of my bone, and flesh of my flesh ; she shall be called Woman, because she was taken out of man.

24. “Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh.”

Genesis i. 27.

“So God created man in his own image.”] To be informed aright in the whole history of marriage, that we may know for certain, not by a forced yoke, but by an impartial definition, what marriage is, and what is not marriage, it will undoubtedly be safest, fairest, and most with our obedience, to inquire, as our Saviour’s direction is, how it was in the beginning. And that we begin so high as man created after God’s own image, there want not earnest causes. For nothing now-a-days is more degenerately forgotten, than the true dignity of man, almost in every respect, but especially in this prime institution of matrimony, wherein his native pre-eminence ought most to shine. Although if we consider that just and natural privileges men neither can rightly seek, nor dare fully claim, unless they be allied to inward goodness and steadfast knowledge, and that the want of this quells them to a servile sense of their own conscious unworthiness ; it may

save the wondering why in this age many are so opposite both to human and Christian liberty, either while they understand not, or envy others that do ; contenting, or rather priding themselves in a specious humility and strictness, bred out of low ignorance, that never yet conceived the freedom of the gospel ; and is therefore by the apostle to the Colossians ranked with no better company than “will-worship and the mere shew of wisdom.” And how injurious herein they are, if not to themselves, yet to their neighbours, and not to them only, but to the all-wise and bounteous grace offered us in our redemption, will orderly appear.

“In the image of God created he him.”] It is enough determined, that this image of God, wherein man was created, is meant wisdom, purity, justice, and rule over all creatures.* All which, being lost in Adam, was recovered with gain by the merits of Christ. For albeit our first parent had lordship over sea, and land, and air, yet there was a law without him, as a guard set over him. But Christ having “cancelled the handwriting of ordinances which was against us,” Col. ii. 14, and interpreted the fulfilling of all through charity, hath in that respect set us over law, in the free custody of his love, and left us victorious under the guidance of his living Spirit, not under the dead letter ; to follow that which most edifies, most aids and furthers a religious life, makes us holiest and likest to his immortal image, not that which makes us most conformable and captive to civil and subordinate precepts : whereof the strictest observance may oftentimes prove the destruction not only of many innocent persons and families, but of

* It was in this spirit that Bacon wrote his work entitled “The Wisdom of the Ancients,” attributing to the myths and relations of antiquity such meanings as he thought most appropriate. From this method of interpretation, however, many dissent, insisting that Moses, in conformity with the philosophy of his times, believed God to exist in a human form, which is the popular opinion throughout the world to this day. It was not till many ages after Moses that it was said, “God is a spirit whom no man hath seen, or can see.” But this pure doctrine would not have been suited to the apprehension of earlier times, when all the ideas of men were physical even when most removed from the vulgar. On the subject of the creation of Adam and Eve, the opinions of the learned have always been extremely various. Dr. Burnet, of the Charter-House, in his *Archæologiæ Philosophicæ*, while explaining the Mosaic account of Paradise, and the fall of man, is betrayed into a tone almost comic, though it is impossible to doubt that he was a man of the highest piety and religion.—ED.

whole nations: although indeed no ordinance, human or from heaven, can bind against the good of man; so that to keep them strictly against that end, is all one with to break them. Men of most renowned virtue have sometimes by transgressing most truly kept the law; and wisest magistrates have permitted and dispensed it; while they looked not peevishly at the letter, but with a greater spirit at the good of mankind, if always not written in the characters of law, yet engraven in the heart of man by a divine impression. This heathens could see, as the well-read in story can recount of Solon and Epaminondas, whom Cicero, in his first book of "Invention," nobly defends. "All law," saith he, "we ought to refer to the common good, and interpret by that, not by the scroll of letters. No man observes law for law's sake, but for the good of them for whom it was made." The rest might serve well to lecture these times, deluded through belly doctrines into a devout slavery. The scripture also affords us David in the shewbread, Hezekiah in the passover, sound and safe transgressors of the literal command, which also dispensed not seldom with itself; and taught us on what just occasions to do so: until our Saviour, for whom that great and godlike work was reserved, redeemed us to a state above prescriptions, by dissolving the whole law into charity. And have we not the soul to understand this, and must we against this glory of God's transcendent love towards us be still the servants of a literal indictment?

"Created he him."] It might be doubted why he saith, "In the image of God created he him," not them, as well as "male and female" them; especially since that image might be common to them both, but male and female could not, however the Jews fable and please themselves with the accidental concurrence of Plato's wit, as if man at first had been created hermaphrodite: but then it must have been male and female created he him. So had the image of God been equally common to them both, it had no doubt been said, "In the image of God created he them." But St. Paul ends the controversy, by explaining, that the woman is not primarily and immediately the image of God, but in reference to the man: "The head of the woman," saith he, 1 Cor. xi., "is the man;" "he the image and glory of God, she the glory of the man;" he not for her, but she for him. Therefore his precept

is, "Wives, be subject to your husbands, as is fit in the Lord," Col. iii. 18; "in everything," Eph. v. 24. Nevertheless man is not to hold her as a servant, but receives her into a part of that empire which God proclaims him to, though not equally, yet largely, as his own image and glory: for it is no small glory to him, that a creature so like him should be made subject to him. Not but that particular exceptions may have place, if she exceed her husband in prudence and dexterity, and he contentedly yield: for then a superior and more natural law comes in, that the wiser should govern the less wise, whether male or female. But that which far more easily and obediently follows from this verse is, that, seeing woman was purposely made for man, and he her head, it cannot stand before the breath of this divine utterance, that man, the portraiture of God, joining to himself for his intended good and solace an inferior sex, should so become her thrall, whose wilfulness or inability to be a wife frustrates the occasional end of her creation; but that he may acquit himself to freedom by his natural birthright, and that indelible character of priority, which God crowned him with. If it be urged, that sin hath lost him this, the answer is not far to seek, that from her the sin first proceeded, which keeps her justly in the same proportion still beneath. She is not to gain by being first in the transgression, that man should further lose to her, because already he hath lost by her means. Oft it happens, that in this matter he is without fault; so that his punishment herein is causeless: and God hath the praise in our speeches of him, to sort his punishment in the same kind with the offence. Suppose he erred; it is not the intent of God or man to hunt an error so to the death with a revenge beyond all measure and proportion. But if we argue thus, This affliction is befallen him for his sin, therefore he must bear it, without seeking the only remedy: first, it will be false, that all affliction comes for sin, as in the case of Job, and of the man born blind, John ix. 3, was evident: next, by that reason, all miseries coming for sin, we must let them all lie upon us like the vermin of an Indian Catharist, which his fond religion forbids him to molest, Were it a particular punishment inflicted through the anger of God upon a person, or upon a land, no law hinders us in that regard, no law but bids us remove it if we can; much more if it be a dangerous temptation withal; much more yet,

if it be certainly a temptation, and not certainly a punishment, though a pain. As for what they say we must bear with patience: to bear with patience, and to seek effectual remedies, implies no contradiction. It may no less be for our disobedience, our unfaithfulness, and other sins against God, that wives become adulterous to the bed; and questionless we ought to take the affliction as patiently as Christian prudence would wish: yet hereby is not lost the right of divorcing for adultery. No, you say; because our Saviour excepted that only. But why, if he were so bent to punish our sins, and try our patience in binding on us a disastrous marriage, why did he except adultery? Certainly to have been bound from divorce in that case also had been as plentiful a punishment to our sins, and not too little work for the patientest. Nay, perhaps they will say it was too great a sufferance; and with as slight a reason, for no wise man but would sooner pardon the act of adultery once and again committed by a person worth pity and forgiveness, than to lead a wearisome life of unloving and unquiet conversation with one who neither affects nor is affected, much less with one who exercises all bitterness, and would commit adultery too, but for envy lest the persecuted condition should thereby get the benefit of his freedom. It is plain therefore, that God enjoins not this supposed strictness of not divorcing either to punish us, or to try our patience.

Moreover, if man be the image of God, which consists in holiness, and woman ought in the same respect to be the image and companion of man, in such wise to be loved as the church is beloved of Christ; and if, as God is the head of Christ, and Christ the head of man, so man is the head of woman; I cannot see by this golden dependence of headship and subjection, but that piety and religion is the main tie of Christian matrimony: so as if there be found between the pair a notorious disparity either of wickedness or heresy, the husband by all manner of right is disengaged from a creature, not made and inflicted on him to the vexation of his righteousness: the wife also, as her subjection is terminated in the Lord, being herself the redeemed of Christ, is not still bound to be the vassal of him, who is the bondsman of Satan: she being now neither the image nor the glory of such a person, nor made for him, nor left in bondage to him; but hath recourse

to the wing of charity, and protection of the church, unless there be a hope on either side : yet such a hope must be meant, as may be a rational hope, and not an endless servitude. Of which hereafter.

But usually it is objected, that if it be thus, then there can be no true marriage between misbelievers and irreligious persons. I might answer, Let them see to that who are such ; the church hath no commission to judge those without, 1 Cor. v. But this they will say, perhaps, is but penuriously to resolve a doubt. I answer therefore, that where they are both irreligious, the marriage may be yet true enough to them in a civil relation. For there are left some remains of God's image in man, as he is merely man ; which reason God gives against the shedding of man's blood, Gen. ix., as being made in God's image, without expressing whether he were a good man or a bad, to exempt the slayer from punishment. So that in those marriages where the parties are alike void of religion, the wife owes a civil homage and subjection, the husband owes a civil loyalty. But where the yoke is misyoked, heretic with faithful, godly with ungodly, to the grievance and manifest endangering of a brother or sister, reasons of a higher strain than matrimonial bear sway ; unless the gospel, instead of freeing us, debase itself to make us bondmen, and suffer evil to control good.

“ Male and female created he them.”] This contains another end of matching man and woman, being the right and lawfulness of the marriage-bed ; though much inferior to the former end of her being his image and help in religious society. And who of weakest insight may not see, that this creating of them male and female cannot in any order of reason, or Christianity, be of such moment against the better and higher purposes of their creation, as to enthral husband or wife to duties or to sufferings, unworthy and unbeseeming the image of God in them ? Now whenas not only men, but good men, do stand upon their right, their estimation, their dignity, in all other actions and deportments, with warrant enough and good conscience, as having the image of God in them, it will not be difficult to determine what is unworthy and unseemly for a man to do or suffer in wedlock . the like proportionally may be found for woman, if we love not to stand disputing below the principles of humanity. He that

said, "Male and female created he them," immediately before that said also in the same verse, "In the image of God created he him," and redoubled it, that our thoughts might not be so full of dregs as to urge this poor consideration of male and female, without remembering the nobleness of that former repetition; lest when God sends a wise eye to examine our trivial glosses, they be found extremely to creep upon the ground: especially since they confess, that what here concerns marriage is but a brief touch, only preparative to the institution which follows more expressly in the next chapter; and that Christ so took it, as desiring to be briefest with them who came to tempt him, account shall be given in due place.

Ver. 28. "And God blessed them, and God said unto them, Be fruitful and multiply, and replenish the earth," &c.

This declares another end of matrimony, the propagation of mankind; and is again repeated to Noah and his sons. Many things might be noted on this place not ordinary, nor unworth the noting; but I undertook not a general comment. Hence therefore we see the desire of children is honest and pious; if we be not less zealous in our Christianity than Plato was in his heathenism; who, in the sixth of his Laws, counts offspring therefore desirable, that we may leave in our stead sons of our sons, continual servants of God: a religious and prudent desire, if people knew as well what were required to breeding as to begetting; which desire perhaps was a cause why the Jews hardly could endure a barren wedlock; and Philo, in his book of special laws, esteems him only worth pardon, that sends not barrenness away. Carvilius, the first recorded in Rome to have sought divorce, had it granted him for the barrenness of his wife, upon his oath that he married to the end he might have children; as Dionysius and Gellius are authors. But to dismiss a wife only for barrenness, is hard: and yet in some the desire of children is so great, and so just, yea, sometimes so necessary, that to condemn such a one to a childless age, the fault apparently not being in him, might seem perhaps more strict than needed. Sometimes inheritances, crowns, and dignities are so interested and annexed in their common peace and good to such or such lineal descent, that it may prove of great moment both in the affairs of men and of religion, to consider thoroughly what might be

done herein, notwithstanding the waywardness of our school doctors.

GENESIS ii. 18.

“And the Lord said, It is not good that man should be alone; I will make him a help meet for him.”

Ver. 23. “And Adam said,” &c. Ver. 24. “Therefore shall a man leave,” &c.

This second chapter is granted to be a commentary on the first, and these verses granted to be an exposition of that former verse, “Male and female created he them:” and yet when this male and female is by the explicit words of God himself here declared to be not meant other than a fit help, and meet society, some, who would engross to themselves the whole trade of interpreting, will not suffer the clear text of God to do the office of explaining itself.

“And the Lord God said. It is not good.”] A man would think, that the consideration of who spake should raise up the intention of our minds to inquire better, and obey the purpose of so great a speaker: for as we order the business of marriage, that which he here speaks is all made vain; and in the decision of matrimony, or not matrimony, nothing at all regarded. Our presumption hath utterly changed the state and condition of this ordinance: God ordained it in love and helpfulness to be indissoluble, and we in outward act and formality to be a forced bondage; so that being subject to a thousand errors in the best men, if it prove a blessing to any, it is of mere accident, as man’s law hath handled it, and not of institution.

“It is not good for man to be alone.”] Hitherto all things that have been named, were approved of God to be very good: loneliness is the first thing which God’s eye named not good: whether it be a thing, or the want of something, I labour not; let it be their tendance, who have the art to be industriously idle. And here “alone” is meant alone without woman; otherwise Adam had the company of God himself, and angels to converse with; all creatures to delight him seriously, or to make him sport. God could have created him out of the same mould a thousand friends and brother Adams to have been his consorts; yet for all this, till Eve was given him, God reckoned him to be alone.

“It is not good.”] God here presents himself like to a

man deliberating ; both to shew us that the matter is of high consequence, and that he intended to found it according to natural reason, not impulsive command ; but that the duty should arise from the reason of it, not the reason be swallowed up in a reasonless duty. “Not good,” was as much to Adam before his fall, as not pleasing, not expedient ; but since the coming of sin into the world, to him who hath not received the continence, it is not only not expedient to be alone, but plainly sinful. And therefore he who wilfully abstains from marriage, not being supernaturally gifted, and he who by making the yoke of marriage unjust and intolerable, causes men to abhor it, are both in a diabolical sin, equal to that of antichrist, who forbids to marry. For what difference at all whether he abstain men from marrying, or restrain them in a marriage happening totally discommodious, distasteful, dishonest, and pernicious to him, without the appearance of his fault ? For God does not here precisely say, I make a female to this male, as he did before ; but expounding himself here on purpose, he saith, because it is not good for man to be alone, I make him therefore a meet help. God supplies the privation of not good, with the perfect gift of a real and positive good ; it is man’s perverse cooking, who hath turned this bounty of God into a scorpion, either by weak and shallow constructions, or by proud arrogance and cruelty to them who neither in their purposes nor in their actions have offended against the due honour of wedlock.

Now whereas the apostle’s speaking in the spirit, 1 Cor. vii., pronounces quite contrary to this word of God, “It is good for a man not to touch a woman,” and God cannot contradict himself ; it instructs us, that his commands and words, especially such as bear the manifest title of some good to man, are not to be so strictly wrung, as to command without regard to the most natural and miserable necessities of mankind. Therefore the apostle adds a limitation in the 26th verse of that chapter, for the present necessity it is good ; which he gives us doubtless as a pattern how to reconcile other places by the general rule of charity.

“For man to be alone.”] Some would have the sense hereof to be in respect of procreation only ; and Austin contests that manly friendship in all other regard had been a more becoming solace for Adam, than to spend so many

secret years in an empty world with one woman. But our writers deservedly reject this crabbed opinion; and defend that there is a peculiar comfort in the married state beside the genial bed, which no other society affords. No mortal nature can endure, either in the actions of religion, or study of wisdom, without sometime slackening the cords of intense thought and labour, which, lest we should think faulty, God himself conceals us not his own recreations before the world was built: "I was," saith the Eternal Wisdom, "daily his delight, playing always before him." And to him, indeed, wisdom is as a high tower of pleasure, but to us a steep hill, and we toiling ever about the bottom. He executes with ease the exploits of his omnipotence, as easy as with us it is to will; but no worthy enterprise can be done by us without continual plodding and wearisomeness to our faint and sensitive abilities. We cannot, therefore, always be contemplative, or pragmatistical abroad, but have need of some delightful intermissions, wherein the enlarged soul may leave off a while her severe schooling, and, like a glad youth in wandering vacancy, may keep her holidays to joy and harmless pastime; which as she cannot well do without company, so in no company so well as where the different sex in most resembling unlikeness, and most unlike resemblance, cannot but please best, and be pleased in the aptitude of that variety. Whereof lest we should be too timorous, in the awe that our flat sages would form us and dress us, wisest Solomon among his gravest proverbs countenances a kind of ravishment and erring fondness in the entertainment of wedded leasures; and in the Song of Songs, which is generally believed, even in the jolliest expressions, to figure the spousals of the church with Christ, sings of a thousand raptures between those two lovely ones far on the hither side of carnal enjoyment. By these instances, and more which might be brought, we may imagine how indulgently God provided against man's loneliness; that he approved it not, as by himself declared not good; that he approved the remedy thereof, as of his own ordaining, consequently good; and as he ordained it, so doubtless proportionably to our fallen estate he gives it; else were his ordinance at least in vain, and we for all his gifts still empty handed. Nay, such an unbounteous giver we should make him, as in the fables Jupiter was to Ixion, giving him a cloud

instead of Juno; giving him a monstrous issue by her, the breed of Centaurs, a neglected and unloved race, the fruits of a delusive marriage; and lastly, giving him her with a damnation to that wheel in hell, from a life thrown into the midst of temptations and disorders. But God is no deceitful giver, to bestow that on us for a remedy of loneliness, which if it bring not a sociable mind as well as a conjunctive body, leaves us no less alone than before; and if it bring a mind perpetually averse and disagreeable, betrays us to a worse condition than the most deserted loneliness. God cannot in the justice of his own promise and institution so unexpectedly mock us, by forcing that upon us as the remedy of solitude, which wraps us in a misery worse than any wilderness, as the Spirit of God himself judges, Prov. xix.; especially knowing that the best and wisest men amidst the sincere and most cordial designs of their heart, do daily err in choosing. We may conclude, therefore, seeing orthodoxal expositors confess to our hands, that by loneliness is not only meant the want of copulation, and that man is not less alone by turning in a body to him, unless there be in it a mind answerable; that it is a work more worthy the care and consultation of God to provide for the worthiest part of man, which is his mind, and not unnaturally to set it beneath the formalities and respects of the body, to make it a servant of its own vassal: I say, we may conclude that such a marriage, wherein the mind is so disgraced and vilified below the body's interest, and can have no just or tolerable contentment, is not of God's institution, and therefore no marriage. Nay, in concluding this, I say we conclude no more than what the common expositors themselves give us, both in that which I have recited, and much more hereafter. But the truth is, they give us in such a manner, as they who leave their own mature positions like the eggs of an ostrich in the dust; I do but lay them in the sun; their own pregnancies hatch the truth; and I am taxed of novelties and strange producements, while they, like that inconsiderate bird, know not that these are their own natural breed.

“I will make him a help meet for him.”] Here the heavenly institutor, as if he laboured not to be mistaken by the supercilious hypocrisy of those that love to master their brethren, and to make us sure that he gave us not now a servile yoke,

but an amiable knot, contents not himself to say, I will make him a wife; but resolving to give us first the meaning before the name of a wife, saith graciously, "I will make him a help meet for him." And here again, as before, I do not require more full and fair deductions than the whole consent of our divines usually raise from this text, that in matrimony there must be first a mutual help to piety; next, to civil fellowship of love and amity; then, to generation; so to household affairs; lastly, the remedy of incontinence. And commonly they reckon them in such order, as leaves generation and incontinence to be last considered. This I amaze me at, that though all the superior and nobler ends both of marriage and of the married persons be absolutely frustrate, the matrimony stirs not, loses no hold, remains as rooted as the centre: but if the body bring but in a complaint of frigidity, by that cold application only this adamantyne Alp of wedlock has leave to dissolve; which else all the machinations of religious or civil reason at the suit of a distressed mind, either for divine worship or human conversation violated, cannot unfasten. What courts of concupiscence are these, wherein fleshly appetite is heard before right reason, lust before love or devotion? They may be pious Christians together, they may be loving and friendly, they may be helpful to each other in the family, but they cannot couple; that shall divorce them, though either party would not. They can neither serve God together, nor one be at peace with the other, nor be good in the family one to other; but live as they were dead, or live as they were deadly enemies in a cage together: it is all one, they can couple, they shall not divorce till death, no, though this sentence be their death. What is this besides tyranny, but to turn nature upside down, to make both religion and the mind of man wait upon the slavish errands of the body, and not the body to follow either the sanctity or the sovereignty of the mind, unspeakably wronged, and with all equity complaining? what is this but to abuse the sacred and mysterious bed of marriage to be the compulsive sty of an ingrateful and malignant lust, stirred up only from a carnal acrimony, without either love or peace, or regard to any other thing holy or human? This I admire, how possibly it should inhabit thus long in the sense of so many disputing theologians, unless it be the lowest lees of a canonical infection liver-grown to their

sides, which, perhaps, will never uncling, without the strong abstersive of some heroic magistrate, whose mind, equal to his high office, dares lead him both to know and to do without their frivolous case-putting. For certain he shall have God and this institution plainly on his side. And if it be true both in divinity and law, that consent alone, though copulation never follow, makes a marriage, how can they dissolve it for the want of that which made it not, and not dissolve it for that not continuing which made it and should preserve it in love and reason, and difference it from a brute conjugality?

“Meet for him.”] The original here is more expressive than other languages word for word can render it; but all agree effectual conformity of disposition and affection to be hereby signified; which God, as it were, not satisfied with the naming of a help, goes on describing another self, a second self, a very self itself. Yet now there is nothing in the life of man, through our misconstruction, made more uncertain, more hazardous and full of chance, than this divine blessing with such favourable significance here conferred upon us; which if we do but err in our choice, the most unblameable error that can be, err but one minute, one moment after those mighty syllables pronounced, which take upon them to join heaven and hell together unpardonably till death pardon; this divine blessing that looked but now with such a humane smile upon us, and spoke such gentle reason, straight vanishes like a fair sky, and brings on such a scene of cloud and tempest, as turns all to shipwreck without haven or shore, but to a ransomless captivity. And then they tell us it is our sin; but let them be told again, that sin, through the mercy of God, hath not made such waste upon us, as to make utterly void to our use any temporal benefit, much less any so much availing to a peaceful and sanctified life, merely for a most incident error, which no wariness can certainly shun. And wherefore serves our happy redemption, and the liberty we have in Christ, but to deliver us from calamitous yokes, not to be lived under without the endangerment of our souls, and to restore us in some competent measure to a right in every good thing both of this life and the other? Thus we see how treatably and distinctly God hath here taught us what the prime ends of marriage are—mutual

solace and help. That we are now, upon the most irreprehensible mistake in choosing, defeated and defrauded of all this original benignity, was begun first through the snare of antichristian canons long since obtruded upon the church of Rome, and not yet scoured off by reformation, out of a lingering vain-glory that abides among us to make fair shews in formal ordinances, and to enjoin continence and bearing of crosses in such a garb as no scripture binds us, under the thickest arrows of temptation, where we need not stand. Now we shall see with what acknowledgment and assent Adam received this new associate which God brought him.

Ver. 23. “ And Adam said, This is now bone of my bones, and flesh of my flesh ; she shall be called Woman, because she was taken out of man.”

That there was a nearer alliance between Adam and Eve, than could be ever after between man and wife, is visible to any. For no other woman was ever moulded out of her husband's rib,* but of mere strangers for the most part they come to have that consanguinity, which they have by wedlock. And if we look nearly upon the matter, though marriage be most agreeable to holiness, to purity, and justice, yet is it not a natural, but a civil and ordained relation. For if it were in nature, no law or crime could disannul it, to make a wife or husband otherwise than still a wife or husband, but only death ; as nothing but that can make a father no

* Butler, with much wit, and not without some venom, turns into ridicule the practice of going back to the beginning of the world in discussing questions connected with the arrangements of civil society. He makes Hudibras an adept in this kind of philosophy ; and while celebrating the prodigious extent of his knowledge, touches by the way upon a subject here referred to by Milton :—

“ He knew the seat of Paradise,
 Could tell in what degree it lies,
 And, as he was disposed, could prove it
 Below the moon, or else above it,
 What Adam dreamt of when his bride
 Came from her closet in his side,
 Whether the devil tempted her
 By an high Dutch interpreter ;
 If either of them had a navel,
 Who first made music malleable ;
 Whether the serpent at the fall,
 Had cloven feet, or none at all.”—ED.

father, or a son no son. But divorce for adultery or desertion, as all our churches agree but England, not only separates, but nullifies, and extinguishes the relation itself of matrimony, so that they are no more man and wife; otherwise the innocent party could not marry elsewhere, without the guilt of adultery. Next, were it merely natural, why was it here ordained more than the rest of moral law to man in his original rectitude, in whose breast all that was natural or moral was engraven without external constitutions and edicts? Adam, therefore, in these words does not establish an indissoluble bond of marriage in the carnal ligaments of flesh and bones; for if he did, it would belong only to himself in the literal sense, every one of us being nearer in flesh of flesh and bone of bones to our parents than to a wife; they therefore were not to be left for her in that respect. But Adam, who had the wisdom given him to know all creatures, and to name them according to their properties, no doubt but had the gift to discern perfectly that which concerned him much more; and to apprehend at first sight the true fitness of that consort which God provided him. And therefore spake in reference to those words which God pronounced before; as if he had said, "This is she by whose meet help and society I shall no more be alone; this is she who was made my image, even as I the image of God, not so much in body, as in unity of mind and heart." And he might as easily know what were the words of God, as he knew so readily what had been done with his rib while he slept so soundly. He might well know if God took a rib out of his inside to form of it a double good to him, he would far sooner disjoin it from his outside, to prevent a treble mischief to him; and far sooner cut it quite off from all relation for his undoubted ease, than nail it into his body again, to stick for ever there a thorn in his heart. Whenas nature teaches us to divide any limb from the body to the saving of its fellows, though it be the maiming and deformity of the whole; how much more is it her doctrine to sever by incision, not a true limb so much, though that be lawful, but an adherent, a sore, the gangrene of a limb, to the recovery of a whole man? But if in these words we shall make Adam to erect a new establishment of marriage in the mere flesh, which God so lately had instituted, and founded in the sweet and mild familiarity of love and solace and mutual fitness;

what do we but use the mouth of our general parent, the first time it opens, to an arrogant opposition and correcting of God's wiser ordinance? These words, therefore, cannot import anything new in marriage, but either that which belongs to Adam only, or to us in reference only to the instituting words of God, which made a meet help against loneliness. Adam spake like Adam the words of flesh and bones, the shell and rind of matrimony; but God spake like God, of love, and solace, and meet help, the soul both of Adam's words and of matrimony.

Ver. 24. "Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh."

This verse, as our common herd expounds it, is the great knot-tier, which hath undone by tying, and by tangling, millions of guiltless consciences: this is that grisly porter, who having drawn men, and wisest men, by subtle allurements within the train of an unhappy matrimony, claps the dungeongate upon them, as irrecoverable as the grave. But if we view him well, and hear him with not too hasty and prejudicant ears, we shall find no such terror in him. For first, it is not here said absolutely without all reason he shall cleave to his wife, be it to his weal or to his destruction as it happens, but he shall do this upon the premises and considerations of that meet help and society before mentioned. "Therefore he shall cleave to his wife," no otherwise a wife than a fit help. He is not bid to leave the dear cohabitation of his father, mother, brothers, and sisters, to link himself inseparably with the mere carcass of a marriage, perhaps an enemy. This joining particle "Therefore" is in all equity, nay, in all necessity of construction, to comprehend first and most principally what God spake concerning the inward essence of marriage in his institution, that we may learn how far to attend what Adam spake of the outward materials thereof in his approbation. For if we shall bind these words of Adam only to a corporal meaning, and that the force of this injunction upon all us his sons, to live individually with any woman which hath befallen us in the most mistaken wedlock, shall consist not in those moral and relative causes of Eve's creation, but in the mere anatomy of a rib, and that Adam's in-

sight concerning wedlock reached no further, we shall make him as very an idiot as the Socinians make him; which would not be reverently done of us. Let us be content to allow our great forefather so much wisdom, as to take the instituting words of God along with him into this sentence, which if they be well minded, will assure us that flesh and ribs are but of a weak and dead efficacy to keep marriage united where there is no other fitness. The rib of marriage, to all since Adam, is a relation much rather than a bone; the nerves and sinews thereof are love and meet help, they knit not every couple that marries, and where they knit they seldom break; but where they break, which for the most part is where they were never truly joined, to such at the same instant both flesh and rib cease to be in common: so that here they argue nothing to the continuance of a false or violated marriage, but must be led back again to receive their meaning from those institutive words of God, which give them all the life and vigour they have.

“Therefore shall a man leave his father,” &c.] What to a man’s thinking more plain by this appointment, that the fatherly power should give place to conjugal prerogative? Yet it is generally held by reformed writers against the papist, that though in persons at discretion the marriage in itself be never so fit, though it be fully accomplished with benediction, board, and bed, yet the father not consenting, his main will without dispute shall dissolve all. And this they affirm only from collective reason, not any direct law; for that in *Exod. xxii. 17*, which is most particular, speaks that a father may refuse to marry his daughter to one who hath defloured her, not that he may take her away from one who hath soberly married her. Yet because the general honour due to parents is great, they hold he may, and perhaps hold not amiss. But again, when the question is of harsh and rugged parents, who defer to bestow their children seasonably, they agree jointly, that the church or magistrate may bestow them, though without the father’s consent: and for this they have no express authority in scripture. So that they may see by their own handling of this very place, that it is not the stubborn letter must govern us, but the divine and softening breath of charity, which turns and winds the dictate of every positive command, and shapes it to the good of mankind. Shall the out-

ward accessory of a father's will wanting rend the fittest and most affectionate marriage in twain, after all nuptial consummations; and shall not the want of love, and the privation of all civil and religious concord, which is the inward essence of wedlock, do as much to part those who were never truly wedded? Shall a father have this power to vindicate his own wilful honour and authority to the utter breach of a most dearly united marriage; and shall not a man in his own power have the permission to free his soul, his life, and all his comfort of life from the disaster of a no-marriage? Shall fatherhood, which is but man, for his own pleasure dissolve matrimony; and shall not matrimony, which is God's ordinance, for its own honour and better conservation dissolve itself when it is wrong, and not fitted to any of the chief ends which it owes us?

“And they shall be one flesh.”] These words also infer that there ought to be an individuality in marriage; but without all question presuppose the joining causes. Not a rule yet that we have met with, so universal in this whole institution, but hath admitted limitations and conditions, according to human necessity. The very foundation of matrimony, though God laid it deliberately, “that it is not good for man to be alone,” holds not always, if the apostle can secure us. Soon after we are bid leave father and mother, and cleave to a wife, but must understand the father's consent withal, else not. “Cleave to a wife,” but let her be a wife, let her be a meet help, a solace, not a nothing, not an adversary, not a desertrice: can any law or command be so unreasonable as to make men cleave to calamity, to ruin, to perdition? In like manner here, “They shall be one flesh;” but let the causes hold, and be made really good which only have the possibility to make them one flesh. We know that flesh can neither join nor keep together two bodies of itself; what is it then must make them one flesh, but likeness, but fitness of mind and disposition, which may breed the spirit of concord and union between them? If that be not in the nature of either, and that there has been a remediless mistake, as vain we go about to compel them into one flesh, as if we undertook to weave a garment of dry sand. It were more easy to compel the vegetable and nutritive power of nature to assimilations and mixtures, which are not alterable each by other; or force the concoctive stomach to turn that into flesh, which is so

totally unlike that substance, as not to be wrought on. For as the unity of mind is nearer and greater than the union of bodies, so doubtless is the dissimilitude greater and more dividual, as that which makes between bodies all difference and distinction. Especially whenas besides the singular and substantial differences of every soul, there is an intimate quality of good or evil, through the whole progeny of Adam, which, like a radical heat, or mortal chillness, joins them, or disjoins them irresistibly. In whom therefore either the will or the faculty is found to have never joined, or now not to continue so, it is not to say, they shall be one flesh, for they cannot be one flesh. God commands not impossibilities; and all the ecclesiastical glue that liturgy or laymen can compound, is not able to solder up two such incongruous natures into the one flesh of a true beseeeming marriage. Why did Moses then set down their uniting into one flesh? And I again ask, why the gospel so oft repeats the eating of our Saviour's flesh, the drinking of his blood? "That we are one body with him, the members of his body, flesh of his flesh, and bone of his bone," Ephes. v. Yet lest we should be Capernaitans, as we are told there, that the flesh profiteth nothing; so we are told here, if we be not as deaf as adders, that this union of the flesh proceeds from the union of a fit help and solace. We know that there was never a more spiritual mystery than this gospel taught us under the terms of body and flesh; yet nothing less intended than that we should stick there. What a stupidity then is it, that in marriage, which is the nearest resemblance of our union with Christ, we should deject ourselves to such a sluggish and underfoot philosophy, as to esteem the validity of marriage merely by the flesh, though never so broken and disjointed from love and peace, which only can give a human qualification to that act of the flesh, and distinguish it from bestial! The text therefore uses this phrase, that "they shall be one flesh," to justify and make legitimate the rites of marriage-bed; which was not unneedful, if for all this warrant they were suspected of pollution by some sects of philosophy, and religions of old, and latelier among the papists, and other heretics elder than they. Some think there is a high mystery in those words, from that which Paul saith of them, Ephes. v. "This is a great mystery, but I speak of Christ

and the church :” and thence they would conclude marriage to be inseparable. For me, I dispute not now whether matrimony be a mystery or no : if it be of Christ and his church, certainly it is not meant of every ungodly and miswedded marriage ; but then only mysterious, when it is a holy, happy, and peaceful match. But when a saint is joined with a reprobate, or both alike wicked with wicked, fool with fool, a he-drunkard with a she ; when the bed hath been nothing else for twenty years or more, but an old haunt of lust and malice mixed together, no love, no goodness, no loyalty, but counterplotting, and secret wishing one another’s dissolution ; this is to me the greatest mystery in the world, if such a marriage as this can be the mystery of aught, unless it be the mystery of iniquity : according to that which Paræus cites out of Chrysostom, that a bad wife is a help for the devil, and the like may be said of a bad husband. Since therefore none but a fit and pious matrimony can signify the union of Christ and his church, there cannot hence be any hinderance of divorce to that wedlock wherein there can be no good mystery. Rather it might to a Christian conscience be matter of finding itself so much less satisfied than before, in the continuance of an unhappy yoke, wherein there can be no representation either of Christ or of his church.

Thus having inquired the institution how it was in the beginning, both from the first chap. of Gen., where it was only mentioned in part, and from the second, where it was plainly and evidently instituted, and having attended each clause and word necessary with a diligence not drowsy, we shall now fix with some advantage, and by a short view backward gather up the ground we have gone, and sum up the strength we have, into one argumentative head, with that organic force that logic proffers us. All arts acknowledge, that then only we know certainly, when we can define ; for definition is that which refines the pure essence of things from the circumstance. If therefore we can attain in this our controversy to define exactly what marriage is, we shall soon learn when there is a nullity thereof, and when a divorce.

The part therefore of this chapter, which hath been here treated, doth orderly and readily resolve itself into a definition of marriage, and a consecratory from thence. To the definition these words chiefly contribute, “It is not good,”

&c. "I will make," &c. Where the consecretary begins this connexion, "Therefore," informs us, "Therefore shall a man," &c. Definition is decreed by logicians to consist only of causes constituting the essence of a thing. What is not therefore among the causes constituting marriage, must not stay in the definition. Those causes are concluded to be matter, and, as the artist calls it, Form. But inasmuch as the same thing may be a cause more ways than one, and that in relations and institutions which have no corporal subsistence, but only a respective being, the Form, by which the thing is what it is, is oft so slender and undistinguishable, that it would soon confuse, were it not sustained by the efficient and final causes, which concur to make up the form, invalid otherwise of itself, it will be needful to take in all the four causes into the definition. First therefore the material cause of matrimony is man and woman; the author and efficient, God and their consent; the internal Form and soul of this relation is conjugal love arising from a mutual fitness to the final causes of wedlock, help and society in religious, civil, and domestic conversation, which includes as an inferior end the fulfilling of natural desire, and specific increase: these are the final causes both moving the Efficient, and perfecting the Form. And although copulation be considered among the ends of marriage, yet the act thereof in a right esteem can no longer be matrimonial, than it is an effect of conjugal love. When love finds itself utterly unmatched, and justly vanishes, nay, rather, cannot but vanish, the fleshly act indeed may continue, but not holy, not pure, not beseeming the sacred bond of marriage; being at best but an animal excretion, but more truly worse and more ignoble than that mute kindliness among the herds and flocks: in that proceeding as it ought from intellectual principles, it participates of nothing rational, but that which the field and the fold equals. For in human actions the soul is the agent, the body in a manner passive. If then the body do out of sensitive force what the soul complies not with, how can man, and not rather something beneath man, be thought the doer?

But to proceed in the pursuit of an accurate definition, it will avail us something, and whet our thoughts, to examine what fabric hereof others have already reared. Paræus on Gen. defines marriage to be "an indissoluble conjunction of one man and one woman to an individual and intimate con-

versation and mutual benevolence," &c. Wherein is to be marked his placing of intimate conversation before bodily benevolence; for bodily is meant, though indeed "benevolence" rather sounds will than body. Why then shall divorce be granted for want of bodily performance, and not for want of fitness to intimate conversation, whenas corporal benevolence cannot in any human fashion be without this? Thus his definition places the ends of marriage in one order, and esteems them in another. His tautology also of indissoluble and individual is not to be imitated; especially since neither indissoluble nor individual hath ought to do in the exact definition, being but a consectary flowing from thence, as appears by plain scripture, "Therefore shall a man leave," &c. For marriage is not true marriage by being individual, but therefore individual, if it be true marriage. No argument but causes enter the definition: a consectary is but the effect of those causes. Besides, that marriage is indissoluble, is not catholicly true; we know it dissoluble for adultery and for desertion by the verdict of all reformed churches. Dr. Ames defines it "an individual conjunction of one man and one woman, to communion of body and mutual society of life;" but this perverts the order of God, who in the institution places meet help and society of life before communion of body. And vulgar estimation undervalues beyond comparison all society of life and communion of mind beneath the communion of body; granting no divorce, but to the want, or miscommunicating of that. Hemingius, an approved author, Melancthon's scholar, and who, next to Bucer and Erasmus, writes of divorce most like a divine, thus comprises, "Marriage is a conjunction of one man and one woman, lawfully consenting, into one flesh, for mutual help's sake, ordained of God." And in his explanation stands punctually upon the conditions of consent, that it be not in any main matter deluded, as being the life of wedlock, and no true marriage without a true consent. "Into one flesh" he expounds into one mind, as well as one body, and makes it the formal cause: herein only missing, while he puts the effect into his definition instead of the cause which the text affords him. For "one flesh" is not the formal essence of wedlock, but one end, or one effect of "a meet help:" the end ofttimes being the effect and fruit of the

form, as logic teaches ; else many aged and holy matrimo-
 nies, and more eminently that of Joseph and Mary, would
 be no true marriage. And that maxim, generally received,
 would be false, that “consent alone, though copulation never
 follow, makes the marriage.” Therefore to consent lawfully
 into one flesh, is not the formal cause of matrimony, but only
 one of the effects. The civil lawyers, and first Justinian or
 Tribonian, defines matrimony a “conjunction of man and
 woman containing individual accustom of life.” Wherein,
 first, individual is not so bad as indissoluble put in by others :
 and although much cavil might be made in the distinguish-
 ing between indivisible and individual, yet the one taken for
 possible, the other for actual, neither the one nor the other
 can belong to the essence of marriage ; especially when a
 civilian defines, by which law marriage is actually divorced
 for many causes, and with good leave, by mutual consent.
 Therefore where “conjunction” is said, they who comment
 the Institutes agree, that conjunction of mind is by the law
 meant, not necessarily conjunction of body. That law then
 had good reason attending to its own definition, that divorce
 should be granted for the breaking of that conjunction which
 it holds necessary, sooner than for the want of that conjunc-
 tion which it holds not necessary. And whereas Tuningus, a
 famous lawyer, excuses individual as the purpose of mar-
 riage, not always the success, it suffices not. Purpose is not
 able to constitute the essence of a thing. Nature herself, the
 universal mother, intends nothing but her own perfection
 and preservation ; yet is not the more indissoluble for that.
 The Pandects out of Modestinus, though not define, yet well
 describe marriage “the conjunction of male and female, the
 society of all life, the communion of divine and human
 right :” which Bucer also imitates on the fifth to the Ephe-
 sians. But it seems rather to comprehend the several ends of
 marriage than to contain the more constituting cause that
 makes it what it is.

That I therefore among others (for who sings not Hylas ?)
 may give as well as take matter to be judged on, it will be
 looked I should produce another definition than these which
 have not stood the trial. Thus then I suppose that marriage
 by the natural and plain order of God’s institution in the
 text may be more demonstratively and essentially defined :

“Marriage is a divine institution, joining man and woman in a love fitly disposed to the helps and comforts of domestic life.” “A divine institution.” This contains the prime efficient cause of marriage: as for consent of parents and guardians, it seems rather a concurrence than a cause; for as many that marry are in their own power as not; and where they are not their own, yet are they not subjected beyond reason. Now though efficient causes are not requisite in a definition, yet divine institution hath such influence upon the Form, and is so a conserving cause of it, that without it the Form is not sufficient to distinguish matrimony from other conjunctions of male and female, which are not to be counted marriage. “Joining man and woman in a love,” &c. This brings in the parties’ consent; until which be, the marriage hath no true being. When I say “consent,” I mean not error, for error is not properly consent: and why should not consent be here understood with equity and good to either part, as in all other friendly covenants, and not be strained and cruelly urged to the mischief and destruction of both? Neither do I mean that singular act of consent which made the contract, for that may remain, and yet the marriage not true nor lawful; and that may cease, and yet the marriage both true and lawful, to their sin that break it. So that either as no efficient at all, or but a transitory, it comes not into the definition. That consent I mean, which is a love fitly disposed to mutual help and comfort of life: this is that happy form of marriage naturally arising from the very heart of divine institution in the text, in all the former definitions either obscurely, and under mistaken terms expressed, or not at all. This gives marriage all her due, all her benefits, all her being, all her distinct and proper being. This makes a marriage not a bondage, a blessing not a curse, a gift of God not a snare. Unless there be a love, and that love born of fitness, how can it last? Unless it last, how can the best and sweetest purposes of marriage be attained? And they not attained, which are the chief ends, and with a lawful love constitute the formal cause itself of marriage, how can the essence thereof subsist? How can it be indeed what it goes for? Conclude therefore by all the power of reason, that where this essence of marriage is not, there can be no true marriage; and the parties, either one of them or

both, are free, and without fault, rather by a nullity than by a divorce, may betake them to a second choice, if their present condition be not tolerable to them. If any shall ask, why, “domestic” in the definition? I answer, that because both in the scriptures, and in the gravest poets and philosophers, I find the properties and excellencies of a wife set out only from domestic virtues; if they extend further, it diffuses them into the notion of some more common duty than matrimonial.

Thus far of the definition. The consecratory which flows from thence, altogether depends thereon, is manifestly brought in by this connexive particle “therefore;” and branches itself into a double consequence: First, individual society: “Therefore shall a man leave father and mother.” Secondly, conjugal benevolence: “And they shall be one flesh.” Which, as was shewn, is not without cause here mentioned, to prevent and to abolish the suspect of pollution in that natural and undefiled act. These consequences therefore cannot either in religion, law, or reason, be bound, and posted upon mankind to his sorrow and misery, but receive what force they have from the meetness of help and solace, which is the formal cause and end of that definition that sustains them. And although it be not for the majesty of scripture, to humble herself in artificial theorems, and definitions, and corollaries, like a professor in the schools, but looks to be analysed, and interpreted by the logical industry of her disciples and followers, and to be reduced by them, as oft as need is, into those sciential rules which are the implements of instruction; yet Moses, as if foreseeing the miserable work that man’s ignorance and pusillanimity would make in this matrimonious business, and endeavouring his utmost to prevent it, condescends in this place to such a methodical and schoollike way of defining and consequencing, as in no place of the whole law more.

Thus we have seen, and, if we be not contentious, may know what was marriage in the beginning, to which in the gospel we are referred; and what from hence to judge of nullity, or divorce. Here I esteem the work done, in this field the controversy decided; but because other places of scripture seem to look aversely upon this our decision, (although indeed they keep all harmony with it,) and because it is a better work to reconcile the seeming diversities of

scripture, than the real dissensions of nearest friends ; I shall assay in the three following discourses to perform that office.

Deut. xxiv. 1, 2.

1. "When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her, then let him write her a bill of divorcement, and give it in her hand, and send her out of his house.
2. "And when she is departed out of his house, she may go and be another man's wife."

That which is the only discommodity of speaking in a clear matter, the abundance of argument that presses to be uttered, and the suspense of judgment what to choose, and how in the multitude of reason to be not tedious, is the greatest difficulty which I expect here to meet with. Yet much hath been said formerly concerning this law in "the Doctrine of Divorce." Whereof I shall repeat no more than what is necessary. Two things are here doubted : First, and that but of late, whether this be a law or no ; next, what this reason of "uncleanness" might mean, for which the law is granted. That it is a plain law no man ever questioned, till Vatablus within these hundred years professed Hebrew at Paris, a man of no religion, as Beza deciphers him. Yet some there be who follow him, not only against the current of all antiquity, both Jewish and Christian, but the evidence of scripture also, Malachi ii. 16, "Let him who hateth put away, saith the Lord God of Israel." Although this place also hath been tampered with, as if it were to be thus rendered, "The Lord God saith, that he hateth putting away." But this new interpretation rests only in the authority of Junius : for neither Calvin, nor Vatablus himself, nor any other known divine so interpreted before. And they of best note who have translated the scripture since, and Diodati for one, follow not his reading. And perhaps they might reject it, if for nothing else, for these two reasons : first, it introduces in a new manner the person of God speaking less majestic than he is ever wont : when God speaks by his prophet, he ever speaks in the first person, thereby signifying his majesty and omnipresence. He would have said, "I hate putting away, saith the Lord ;" and not sent word by Malachi in a sudden fallen style, "The

Lord God saith, that he hateth putting away :” that were a phrase to shrink the glorious omnipresence of God speaking, into a kind of circumscriptive absence. And were as if a herald, in the achievement of a king, should commit the indecorum to set his helmet sideways and close, not full-faced and open in the posture of direction and command. We cannot think therefore that this last prophet would thus in a new fashion absent the person of God from his own words, as if he came not along with them. For it would also be wide from the proper scope of this place ; he that reads attentively will soon perceive, that God blames not here the Jews for putting away their wives, but for keeping strange concubines, to the “profaning of Juda’s holiness,” and the vexation of their Hebrew wives, ver. 11 and 14, “Judah hath married the daughter of a strange god :” and exhorts them rather to put their wives away whom they hate, as the law permitted, than to keep them under such affronts. And it is received, that this prophet lived in those times of Ezra and Nehemiah, (nay, by some is thought to be Ezra himself,) when the people were forced by these two worthies to put their strange wives away. So that what the story of those times, and the plain context of the eleventh verse, from whence this rebuke begins, can give us to conjecture of the obscure and curt Ebraisms that follow ; this prophet does not forbid putting away, but forbids keeping, and commands putting away according to God’s law, which is the plainest interpreter both of what God will, and what he can best suffer. Thus much evinces, that God there commanded divorce by Malachi ; and this confirms, that he commands it also here by Moses.

I may the less doubt to mention by the way an author, though counted apocryphal, yet of no small account for piety and wisdom, the author of Ecclesiasticus. Which book begun by the grandfather of that Jesus, who is called the son of Sirach, might have been written in part, not much after the time when Malachi lived ; if we compute by the reign of Ptolemæus Euergetes. It professes to explain the law and the prophets ; and yet exhorts us to divorce for incurable causes, and to cut off from the flesh those whom it there describes, Ecclesiastic. xxv. 26. Which doubtless that wise and ancient writer would never have advised, had either Malachi so lately forbidden it, or the law by a full precept

not left it lawful. But I urge not this for want of better proof; our Saviour himself allows divorce to be a command, Mark x. 3, 5. Neither do they weaken this assertion, who say it was only a sufferance, as shall be proved at large in that place of Mark. But suppose it were not a written law, they never can deny it was a custom, and so effect nothing. For the same reasons that induce them why it should not be a law, will straiten them as hard why it should be allowed a custom. All custom is either evil or not evil; if it be evil, this is the very end of lawgiving, to abolish evil customs by wholesome laws; unless we imagine Moses weaker than every negligent and startling politician. If it be, as they make this of divorce to be, a custom against nature, against justice, against charity, how, upon this most impure custom tolerated, could the God of pureness erect a nice and precise law, that the wife married after divorce could not return to her former husband, as being defiled? What was all this following niceness worth, built upon the lewd foundation of a wicked thing allowed? In few words then, this custom of divorce either was allowable, or not allowable: if not allowable, how could it be allowed? if it were allowable, all who understand law will consent, that a tolerated custom hath the force of a law, and is indeed no other but an unwritten law, as Justinian calls it, and is as prevalent as any written statute. So that their shift of turning this law into a custom wheels about, and gives the onset upon their own flanks; not disproving, but concluding it to be the more firm law, because it was without controversy a granted custom; as clear in the reason of common life, as those given rules whereon Euclides builds his propositions.

Thus being every way a law of God, who can without blasphemy doubt it to be a just and pure law? Moses continually disavows the giving them any statute, or judgment, but what he learnt of God; of whom also in his song he saith, Deut. xxxii., "He is the rock, his work is perfect, all his ways are judgment, a God of truth and without iniquity, just and right is he." And David testifies, the judgments of the Lord "are true and righteous altogether." Not partly right and partly wrong, much less wrong altogether, as divines of now-a-days dare censure them. Moses again, of that people to whom he gave this law, saith, Deut. xiv., "Ye are the

children of the Lord your God, the Lord hath chosen thee to be a peculiar people to himself above all the nations upon the earth, that thou shouldst keep all his commandments, and be high in praise, in name, and in honour, holy to the Lord!" chap. xxvi. And in the fourth, "Behold I have taught you statutes and judgments, even as the Lord my God commanded me: keep therefore and do them. For this is your wisdom and your understanding in the sight of nations that shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. For what nation is there so great, who hath God so nigh to them? and what nation that hath statutes and judgments so righteous as all this law which I set before you this day?" Thus whether we look at the purity and justice of God himself, the jealousy of his honour among other nations, the holiness and moral perfection which he intended by his law to teach this people, we cannot possibly think how he could endure to let them slug and grow inveterately wicked, under base allowances, and whole adulterous lives by dispensation. They might not eat, they might not touch an unclean thing; to what hypocrisy then were they trained up, if by prescription of the same law, they might be unjust, they might be adulterous for term of life? forbid to soil their garments with a coy imaginary pollution, but not forbid, but countenanced and animated by law, to soil their souls with deepest defilements. What more unlike to God, what more like that God should hate, than that his law should be so curious to wash vessels and vestures, and so careless to leave unwashed, unregarded, so foul a scab of Egypt in their souls? What would we more? The statutes of the Lord are all pure and just: and if all, then this of divorce.

"Because he hath found some uncleanness in her."] That we may not esteem this law to be a mere authorizing of licence, as the pharisees took it, Moses adds the reason: for "some uncleanness found." Some heretofore have been so ignorant, as to have thought that this uncleanness means adultery. But Erasmus, who, for having writ an excellent treatise of divorce, was wrote against by some burly standard divine, perhaps of Cullen, or of Lovain, who calls himself Phimostomus, shews learnedly out of the fathers, with other testimonies and reasons, that uncleanness is not here so understood; defends his former work, though new to that age, and

perhaps counted licentious, and fears not to engage all his fame on the argument. Afterward, when expositors began to understand the Hebrew text, which they had not done of many ages before, they translated word for word not “uncleanness,” but “the nakedness of anything;” and considering that nakedness is usually referred in scripture to the mind as well as to the body, they constantly expound it any defect, annoyance, or ill quality in nature, which to be joined with, makes life tedious, and such company worse than solitude. So that here will be no cause to vary from the general consent of exposition, which gives us freely that God permitted divorce, for whatever was unalterably distasteful, whether in body or mind. But with this admonishment, that if the Roman law, especially in contracts and dowries, left many things to equity with these cautions, “*ex fide bona, quod æquius melius erit, ut inter bonos bene agitur;*” we will not grudge to think, that God intended not licence here to every humour, but to such remediless grievances as might move a good and honest and faithful man then to divorce, when it can no more be peace or comfort to either of them continuing thus joined. And although it could not be avoided, but that men of hard hearts would abuse this liberty, yet doubtless it was intended, as all other privileges in law are, to good men principally, to bad only by accident. So that the sin was not in the permission, nor simply in the action of divorce, (for then the permitting also had been sin,) but only in the abuse. But that this law should, as it were, be wrung from God and Moses, only to serve the hardheartedness, and the lust of injurious men, how remote it is from all sense, and law, and honesty, and therefore surely from the meaning of Christ, shall abundantly be manifest in due order.

Now although Moses needed not to add other reason of this law than that one there expressed, yet to these ages wherein canons, and Scotisms, and Lombard laws, have dulled, and almost obliterated the lively sculpture of ancient reason and humanity; it will be requisite to heap reason upon reason, and all little enough to vindicate the whiteness and the innocence of this divine law, from the calumny it finds at this day, of being a door to licence and confusion. Whenas indeed there is not a judicial point in all Moses, consisting of more true equity, high wisdom, and godlike pity than this law; not

violation of religious or civil society. Whenas, if the argument of Christ be firm against the ruler of the synagogue, Luke xiii., "Thou hypocrite, doth not each of you on the sabbath-day loosen his ox or his ass from the stall, and lead him to watering? and should not I unbind a daughter of Abraham from this bond of Satan?" it stands as good here; ye have regard in marriage to the grievance of body, should you not regard more the grievances of the mind, seeing the soul as much excels the body, as the outward man excels the ass, and more? for that animal is yet a living creature, perfect in itself; but the body without the soul is a mere senseless trunk. No ordinance therefore, given particularly to the good both spiritual and temporal of man, can be urged upon him to his mischief; and if they yield this to the unworthier part, the body, whereabout are they in their principles, that they yield it not to the more worthy, the mind of a good man?

Thirdly, As no ordinance, so no covenant, no, not between God and man, much less between man and man, being, as all are, intended to the good of both parties, can hold to the deluding or making miserable of them both. For equity is understood in every covenant, even between enemies, though the terms be not expressed. If equity therefore made it, extremity may dissolve it. But marriage, they use to say, is the covenant of God. Undoubted: and so is any covenant frequently called in scripture, wherein God is called to witness: the covenant of friendship between David and Jonathan is called "the covenant of the Lord," 1 Sam. xx. The covenant of Zedekiah with the king of Babel, a covenant to be doubted whether lawful or no, yet, in respect of God invoked thereto, is called "the oath, and the covenant of God," Ezek. xvii. Marriage also is called "the covenant of God," Prov. ii. 17. Why, but, as before, because God is the witness thereof? Mal. ii. 14. So that this denomination adds nothing to the covenant of marriage above any other civil and solemn contract: nor is it more indissoluble for this reason than any other against the end of its own ordination; nor is any vow or oath to God exacted with such a rigour, where superstition reigns not. For look how much divine the covenant is, so much the more equal, so much the more to be expected that every article thereof should be fairly made good; no false dealing or unperforming should be thrust upon men without redress, if

the covenant be so divine. But faith, they say, must be kept in covenant, though to our damage. I answer, that only holds true, where the other side performs; which failing, he is no longer bound. Again, this is true, when the keeping of faith can be of any use or benefit to the other. But in marriage, a league of love and willingness, if faith be not willingly kept, it scarce is worth the keeping; nor can be any delight to a generous mind, with whom it is forcibly kept: and the question still supposes the one brought to an impossibility of keeping it as he ought, by the other's default; and to keep it formally, not only with a thousand shifts and dissimulations, but with open anguish, perpetual sadness and disturbance, no willingness, no cheerfulness, no contentment, cannot be any good to a mind not basely poor and shallow, with whom the contract of love is so kept. A covenant therefore brought to that pass, is on the unfaulty side without injury dissolved.

Fourthly, The law is not to neglect men under greatest sufferances, but to see covenants of greatest moment faithfullest performed. And what injury comparable to that sustained in a frustrate and false-dealing marriage, to lose, for another's fault against him, the best portion of his temporal comforts, and of his spiritual too, as it may fall out? It was the law that for man's good and quiet reduced things to propriety, which were at first in common: how much more lawlike were it to assist nature in disappropriating that evil, which by continuing proper becomes destructive? But he might have bewared. So he might in any other covenant, wherein the law does not constrain error to so dear a forfeit. And yet in these matters wherein the wisest are apt to err, all the wariness that can be oftentimes nothing avails. But the law can compel the offending party to be more duteous. Yes, if all these kind of offences were fit in public to be complained of, or being compelled were any satisfaction to a mate not sottish, or malicious. And these injuries work so vehemently, that if the law remedy them not, by separating the cause when no way else will pacify, the person not relieved betakes him either to such disorderly courses, or to such a dull dejection, as renders him either infamous, or useless to the service of God and his country. Which the law ought to prevent as a thing pernicious to the commonwealth: and what better prevention than this which Moses used?

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Fifthly, The law is to tender the liberty and the human dignity of them that live under the law, whether it be the man's right above the woman, or the woman's just appeal against wrong and servitude. But the duties of marriage contain in them a duty of benevolence, which to do by compulsion against the soul, where there can be neither peace, nor joy, nor love, but an enthrallment to one who either cannot or will not be mutual in the godliest and the civilest ends of that society, is the ignoblest and the lowest slavery that a human shape can be put to. This law therefore justly and piously provides against such an unmanly task of bondage as this. The civil law, though it favoured the setting free of a slave, yet, if he proved ungrateful to his patron, reduced him to a servile condition. If that law did well to reduce from liberty to bondage for an ingratitude not the greatest, much more became it the law of God, to enact the restorement of a freeborn man from an unpurposed and unworthy bondage to a rightful liberty, for the most unnatural fraud and ingratitude that can be committed against him. And if that civilian emperor, in his title of "Donations," permit the giver to recall his gift from him who proves unthankful towards him; yea, though he had subscribed and signed in the deed of his gift not to recall it, though for this very cause of ingratitude; with much more equity doth Moses permit here the giver to recall no petty gift, but the gift of himself, from one who most injuriously and deceitfully uses him against the main ends and conditions of his giving himself, expressed in God's institution.

Sixthly, Although there be nothing in the plain words of this law, that seems to regard the afflictions of a wife, how great soever; yet expositors determine, and doubtless determine rightly, that God was not uncompassionate of them also in the framing of this law. For should the rescript of Antoninus in the civil law give release to servants flying for refuge to the emperor's statue, by giving leave to change their cruel masters; and should God, who in his law also is good to injured servants, by granting them their freedom in divers cases, not consider the wrongs and miseries of a wife, which is no servant? Though herein the countersense of our divines to me, I must confess, seems admirable; who teach that God gave this as a merciful law, not for man whom he here names, and to whom by name he gives this power; but

for the wife, whom he names not, and to whom by name he gives no power at all. For certainly if man be liable to injuries in marriage, as well as woman, and man be the worthier person, it were a preposterous law to respect only the less worthy; her whom God made for marriage, and not him at all for whom marriage was made.

Seventhly, The law of marriage gives place to the power of parents; for we hold, that consent of parents not had may break the wedlock, though else accomplished. It gives place to masterly power, for the master might take away from a Hebrew servant a wife which he gave him, *Exod. xxi.* If it be answered, that the marriage of servants is no matrimony; it is replied, that this in the ancient Roman law is true, not in the Mosaic. If it be added, she was a stranger, not a Hebrew, therefore easily divorced; it will be answered, that strangers not being Canaanites, and they also being converts, might be lawfully married, as Rahab was. And her conversion is here supposed; for a Hebrew master could not lawfully give a heathen wife to a Hebrew servant. However, the divorcing of an Israelitish woman was as easy by the law, as the divorcing of a stranger, and almost in the same words permitted, *Deut. xxiv.* and *Deut. xxi.* Lastly, it gives place to the right of war; for a captive woman lawfully married, and afterwards not beloved, might be dismissed, only without ransom, *Deut. xxi.* If marriage be dissolved by so many exterior powers, not superior, as we think, why may not the power of marriage itself, for its own peace and honour, dissolve itself, where the persons wedded be free persons? Why may not a greater and more natural power complaining dissolve marriage? For the ends, why matrimony was ordained, are certainly and by all logic above the ordinance itself; why may not that dissolve marriage, without which that institution hath no force at all? For the prime ends of marriage are the whole strength and validity thereof, without which matrimony is like an idol, nothing in the world. But those former allowances were all for hardness of heart. Be that granted, until we come where to understand it better: if the law suffer thus far the obstinacy of a bad man, is it not more righteous here, to do willingly what is but equal, to remove in season the extremities of a good man?

Eighthly, If a man had deflowered a virgin, or brought

an ill name on his wife, that she came not a virgin to him, he was amerced in certain shekels of silver, and bound never to divorce her all his days, Deut. xxii.; which shews that the law gave no liberty to divorce, where the injury was palpable; and that the absolute forbidding to divorce was in part the punishment of a deflowerer, and a defamer. Yet not so but that the wife questionless might depart when she pleased. Otherwise this course had not so much righted her, as delivered her up to more spite and cruel usage. This law, therefore, doth justly distinguish the privilege of an honest and blameless man in the matter of divorce, from the punishment of a notorious offender.

Ninthly, Suppose it should be imputed to a man, that he was too rash in his choice, and why he took not better heed, let him now smart, and bear his folly as he may; although the law of God, that terrible law, do not thus upbraid the infirmities and unwilling mistakes of man in his integrity: but suppose these and the like proud aggravations of some stern hypocrite, more merciless in his mercies, than any literal law in the rigour of severity, must be patiently heard; yet all law, and God's law especially, grants everywhere to error easy remittments, even where the utmost penalty exacted were no undoing. With great reason therefore and mercy doth it here not torment an error, if it be so, with the endurance of a whole life lost to all household comfort and society, a punishment of too vast and huge dimension for an error, and the more unreasonable for that the like objection may be opposed against the plea of divorcing for adultery: he might have looked better before to her breeding under religious parents: why did he not more diligently inquire into her manners, into what company she kept? every glance of her eye, every step of her gait, would have prophesied adultery, if the quick scent of these discerners had been took along; they had the divination to have foretold you all this, as they have now the divinity to punish an error inhumanly. As good reason to be content, and forced to be content with your adulteress, if these objectors might be the judges of human frailty. But God, more mild and good to man, than man to his brother, in all this liberty given to divorcement, mentions not a word of our past errors and mistakes, if any were; which these men objecting from their own inventions,

prosecute with all violence and iniquity. For if the one be to look so narrowly what he takes, at the peril of ever keeping, why should not the other be made as wary what is promised, by the peril of losing? for without those promises the treaty of marriage had not proceeded. Why should his own error bind him, rather than the other's fraud acquit him? Let the buyer beware, saith the old law-beaten termor. Be-like then there is no more honesty, nor ingenuity in the bargain of a wedlock, than in the buying of a colt: we must, it seems, drive it on as craftily with those whose affinity we seek, as if they were a pack of salesmen and complotters. But the deceiver deceives himself in the unprosperous marriage, and therein is sufficiently punished. I answer, that the most of those who deceive are such as either understand not, or value not the true purposes of marriage; they have the prey they seek, not the punishment: yet say it prove to them some cross, it is not equal that error and fraud should be linked in the same degree of forfeiture, but rather that error should be acquitted, and fraud bereaved his morsel, if the mistake were not on both sides; for then on both sides the acquitment would be reasonable, if the bondage be intolerable; which this law graciously determines, not unmindful of the wife, as was granted willingly to the common expositors, though beyond the letter of this law, yet not beyond the spirit of charity.

Tenthly, Marriage is a solemn thing, some say a holy, the resemblance of Christ and his church; and so, indeed, it is where the persons are truly religious; and we know all sacred things, not performed sincerely as they ought, are no way acceptable to God in their outward formality. And that wherein it differs from personal duties, if they be not truly done, the fault is in ourselves; but marriage to be a true and pious marriage is not in the single power of any person; the essence whereof, as of all other covenants, is in relation to another, the making and maintaining causes thereof are all mutual, and must be a communion of spiritual and temporal comforts. If, then, either of them cannot, or obstinately will not, be answerable in these duties, so as that the other can have no peaceful living, or endure the want of what he justly seeks, and sees no hope, then straight from that dwelling, love, which is the soul of wedlock, takes his flight, leaving only

some cold performances of civil and common respects; but the true bond of marriage, if there were ever any there, is already burst like a rotten thread. Then follows dissimulation, suspicion, false colours, false pretences, and, worse than these, disturbance, annoyance, vexation, sorrow, temptation even in the faultless person, weary of himself, and of all actions, public or domestic; then comes disorder, neglect, hatred, and perpetual strife; all these the enemies of holiness and Christianity, and, every one persisted in, a remediless violation of matrimony. Therefore God, who hates all feigning and formality, where there should be all faith and sincerity, and abhors the inevitable discord, where there should be greater concord, when through another's default faith and concord cannot be, counts it neither just to punish the innocent with the transgressor, nor holy, nor honourable for the sanctity of marriage, that should be the union of peace and love, to be made the commitment and close fight of enmity and hate. And therefore doth in this law what best agrees with his goodness, loosening a sacred thing to peace and charity, rather than binding it to hatred and contention; loosening only the outward and formal tie of that which is already inwardly and really broken, or else was really never joined.

Eleventhly, One of the chief matrimonial ends is said to seek a holy seed; but where an unfit marriage administers continual cause of hatred and distemper, there, as was heard before, cannot choose but much unholiness abide. Nothing more unhallows a man, more unprepares him to the service of God in any duty, than a habit of wrath and perturbation, arising from the importunity of troublous causes never absent. And where the household stands in this plight, what love can there be to the unfortunate issue, what care of their breeding, which is of main conducement to their being holy? God, therefore, knowing how unhappy it would be for children to be born in such a family, gives this law as a prevention, that, being an unhappy pair, they should not add to be unhappy parents, or else as a remedy that if there be children, while they are fewest, they may follow either parent, as shall be agreed or judged, from the house of hatred and discord to a place of more holy and peaceable education.

Twelfthly, All law is available to some good end; but the

final prohibition of divorce avails to no good end, causing only the endless aggravation of evil; and therefore this permission of divorce was given to the Jews by the wisdom and fatherly providence of God; who knew that law cannot command love, without which matrimony hath no true being, no good, no solace, nothing of God's instituting, nothing but so sordid and so low, as to be disdained of any generous person. Law cannot enable natural inability either of body or mind, which gives the grievance; it cannot make equal those inequalities, it cannot make fit those unfitnesses; and where there is malice more than defect of nature, it cannot hinder ten thousand injuries, and bitter actions of despite, too subtle and too unapparent for law to deal with. And while it seeks to remedy more outward wrongs, it exposes the injured person to other more inward and more cutting. All these evils unavoidably will redound upon the children, if any be, and upon the whole family. It degenerates and disorders the best spirits, leaves them to unsettled imaginations, and degraded hopes, careless of themselves, their households, and their friends, unactive to all public service, dead to the commonwealth; wherein they are by one mishap, and no willing trespass of theirs, outlawed from all the benefits and comforts of married life and posterity. It confers as little to the honour and inviolable keeping of matrimony, but sooner stirs up temptations and occasions to secret adulteries and unchaste roving. But it maintains public honesty. Public folly rather: who shall judge of public honesty? The law of God and of ancientest Christians, and all civil nations; or the illegitimate law of monks and canonists, the most malevolent, most unexperienced, most incompetent judges of matrimony?

These reasons, and many more that might be alleged, afford us plainly to perceive both what good cause this law had to do for good men in mischances, and what necessity it had to suffer accidentally the hardheartedness of bad men, which it could not certainly discover, or discovering could not subdue, no, nor endeavour to restrain without multiplying sorrow to them for whom all was endeavoured. The guiltless, therefore, were not deprived their needful redresses, and the hard hearts of others, unchastisable in those judicial courts, were so remitted there, as bound over to the higher session of conscience.

Notwithstanding all this, there is a loud exception against this law of God, nor can the holy Author save his law from this exception, that it opens a door to all licence and confusion. But this is the rudest, I was almost saying the most graceless objection, and with the least reverence to God and Moses, that could be devised: this is to cite God before man's tribunal, to arrogate a wisdom and holiness above him. Did not God then foresee what event of licence or confusion could follow? Did not he know how to ponder these abuses with more prevailing respects, in the most even balance of his justice and pureness, till these correctors came up to shew him better? The law is, if it stir up sin any way, to stir it up by forbidding, as one contrary excites another, Rom. vii.; but if it once come to provoke sin, by granting licence to sin, according to laws that have no other honest end, but only to permit the fulfilling of obstinate lust, how is God not made the contradicter of himself? No man denies that best things may be abused; but it is a rule resulting from many pregnant experiences, that what doth most harm in the abusing, used rightly doth most good. And such a good to take away from honest men, for being abused by such as abuse all things, is the greatest abuse of all. That the whole law is no further useful, than as a man uses it lawfully, St. Paul teaches, 1 Tim. i. And that Christian liberty may be used for an occasion to the flesh, the same apostle confesses, Gal. v.; yet thinks not of removing it for that, but bids us rather "stand fast in the liberty wherewith Christ hath freed us, and not be held again in the yoke of bondage." The very permission, which Christ gave to divorce for adultery, may be foully abused, by any whose hardness of heart can either feign adultery, or dares commit, that he may divorce. And for this cause the pope, and hitherto the church of England, forbid all divorce from the bond of marriage, though for openest adultery. If then it be righteous to hinder, for the fear of abuse, that which God's law, notwithstanding that caution, hath warranted to be done, doth not our righteousness come short of Antichrist? or do we not rather herein conform ourselves to his unrighteousness in this undue and unwise fear? For God regards more to relieve by this law the just complaints of good men, than to curb the licence of wicked men, to the crushing withal, and the overwhelming

of his afflicted servants. He loves more that his law should look with pity upon the difficulties of his own, than with rigour upon the boundless riots of them who serve another master, and, hindered here by strictness, will break another way to worse enormities. If this law, therefore, have many good reasons for which God gave it, and no intention of giving scope to lewdness, but as abuse by accident comes in with every good law, and every good thing; it cannot be wisdom in us, while we can content us with God's wisdom, nor can be purity, if his purity will suffice us, to except against this law, as if it fostered licence. But if they affirm this law had no other end, but to permit obdurate lust, because it would be obdurate, making the law of God intentionally to proclaim and enact sin lawful, as if the will of God were become sinful, or sin stronger than his direct and lawgiving will; the men would be admonished to look well to it, that while they are so eager to shut the door against licence, they do not open a worse door to blasphemy. And yet they shall be here further shewn their iniquity: what more foul common sin among us than drunkenness? And who can be ignorant, that if the importation of wine, and the use of all strong drink, were forbid, it would both clean rid the possibility of committing that odious vice, and men might afterwards live happily and healthfully without the use of those intoxicating liquors? Yet who is there, the severest of them all, that ever propounded to lose his sack, his ale, toward the certain abolishing of so great a sin? who is there of them, the holiest, that less loves his rich canary at meals, though it be fetched from places that hazard the religion of them who fetch it, and though it make his neighbour drunk out of the same tun? While they forbid not, therefore, the use of that liquid merchandise, which forbidden would utterly remove a most loathsome sin, and not impair either the health or the refreshment of mankind, supplied many other ways, why do they forbid a law of God, the forbidding whereof brings into excessive bondage oftentimes the best men, and betters not the worse? He, to remove a national vice, will not pardon his cups, nor think it concerns him to forbear the quaffing of that outlandish grape, in his unnecessary fulness, though other men abuse it never so much; nor is he so abstemious as to intercede with the magistrate, that all matter of drunkenness be banished the commonwealth.

and yet for the fear of a less inconvenience unpardonably requires of his brethren, in their extreme necessity, to debar themselves the use of God's permissive law, though it might be their saving, and no man's endangering the more. Thus this peremptory strictness we may discern of what sort it is, how unequal, and how unjust.

But it will breed confusion. What confusion it would breed, God himself took the care to prevent in the fourth verse of this chapter, that the divorced, being married to another, might not return to her former husband. And Justinian's law counsels the same in his title of "Nuptials." And what confusion else can there be in separation, to separate upon extreme urgency the religious from the irreligious, the fit from the unfit, the willing from the wilful, the abused from the abuser? Such a separation is quite contrary to confusion. But to bind and mix together holy with atheist, heavenly with hellish, fitness with unfitness, light with darkness, antipathy, with antipathy, the injured with the injurer, and force them into the most inward nearness of a detested union; this doubtless is the most horrid, the most unnatural mixture, the greatest confusion that can be confused.

Thus by this plain and Christian Talmud, vindicating the law of God from irreverent and unwary expositions, I trust, where it shall meet with intelligent perusers, some stay at least in men's thoughts will be obtained, to consider these many prudent and righteous ends of this divorcing permission: that it may have, for the great Author's sake, hereafter some competent allowance to be counted a little purer than the prerogative of a legal and public ribaldry, granted to that holy seed. So that from hence we shall hope to find the way still more open to the reconciling of those places which treat this matter in the gospel. And thither now without interruption the course of method brings us.

MATTHEW v. 31, 32.

31. "It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement.
 32. "But I say unto you, That whosoever shall put away his wife," &c.

Matt. xix, 3, 4, &c.

3. “ And the Pharisees also came unto him, tempting him,” &c.

“ It hath been said.”] What hitherto hath been spoke upon the law of God touching matrimony or divorce, he who will deny to have been argued according to reason and all equity of scripture, I cannot edify how, or by what rule of proportion, that man’s virtue calculates, what his elements are, nor what his analytics. Confidently to those who have read good books, and to those whose reason is not an illiterate book to themselves, I appeal, whether they would not confess all this to be the commentary of truth and justice, were it not for these recited words of our Saviour. And if they take not back that which they thus grant, nothing sooner might persuade them that Christ here teaches no new precept, and nothing sooner might direct them to find his meaning than to compare and measure it by the rules of nature and eternal righteousness, which no written law extinguishes, and the gospel least of all. For what can be more opposite and disparaging to the covenant of love, of freedom, and of our manhood in grace, than to be made the yoking pedagogue of new severities, the scribe of syllables and rigid letters, not only grievous to the best of men, but different and strange from the light of reason in them, save only as they are fain to stretch and distort their apprehensions, for fear of displeasing the verbal straitness of a text, which our own servile fear gives us not the leisure to understand aright? If the law of Christ shall be written in our hearts, as was promised to the gospel, Jer. xxxi., how can this in the vulgar and superficial sense be a law of Christ, so far from being written in our hearts, that it injures and disallows not only the free dictates of nature and moral law, but of charity also and religion in our hearts? Our Saviour’s doctrine is, that the end and the fulfilling of every command is charity; no faith without it, no truth without it, no worship, no works pleasing to God but as they partake of charity. He himself sets us an example, breaking the solemnest and strictest ordinance of religious rest, and justified the breaking, not to cure a dying man, but such whose cure might without danger have been deferred. And wherefore needs must the sick man’s bed be carried on

that day by his appointment? And why were the disciples, who could not forbear on that day to pluck the corn, so industriously defended, but to shew us that, if he preferred the slightest occasions of man's good before the observing of highest and severest ordinances, he gave us much more easy leave to break the intolerable yoke of a never well-joined wedlock for the removing of our heaviest afflictions? Therefore it is, that the most of evangelic precepts are given us in proverbial forms, to drive us from the letter, though we love ever to be sticking there. For no other cause did Christ assure us that whatsoever things we bind or slacken on earth, are so in heaven, but to signify that the Christian arbitrement of charity is supreme decider of all controversy, and supreme resolver of all scripture, not as the pope determines for his own tyranny, but as the church ought to determine for its own true liberty. Hence Eusebius, not far from the beginning of his history, compares the state of Christians to that of Noah and the patriarchs before the law. And this indeed was the reason why apostolic tradition in the ancient church was counted nigh equal to the written word, though it carried them at length awry, for want of considering that tradition was not left to be imposed as law, but to be a pattern of that Christian prudence and liberty, which holy men by right assumed of old; which truth was so evident, that it found entrance even into the council of Trent, when the point of tradition came to be discussed. And Marinaro, a learned Carmelite, for approaching too near the true cause that gave esteem to tradition, that is to say, the difference between the Old and New Testament, the one punctually prescribing written law, the other guiding by the inward spirit, was reprehended by Cardinal Pool as one that had spoken more worthy a German Colloquy, than a general council. I omit many instances, many proofs and arguments of this kind, which alone would compile a just volume, and shall content me here to have shewn briefly, that the great and almost only commandment of the gospel is, to command nothing against the good of man, and much more no civil command against his civil good. If we understand not this, we are but cracked cymbals, we do but tinkle, we know nothing, we do nothing, all the sweat of our toilsomest obedience will but mock us. And what we suffer superstitiously returns us no thanks.

Thus medicining our eyes, we need not doubt to see more into the meaning of these our Saviour's words, than many who have gone before us.

"It hath been said, Whosoever shall put away his wife." Our Saviour was by the doctors of his time suspected of intending to dissolve the law. In this chapter he wipes off this aspersion upon his accusers, and shews, how they were the lawbreakers. In every commonwealth, when it decays, corruption makes two main steps: first, when men cease to do according to the inward and uncompelled actions of virtue, caring only to live by the outward constraint of law, and turn the simplicity of real good into the craft of seeming so by law. To this hypocritical honesty was Rome declined in that age wherein Horace lived, and discovered it to Quintius.

"Whom do we count a good man, whom but he
Who keeps the laws and statutes of the Senate?
Who judges in great suits and controversies?
Whose witness and opinion wins the cause?
But his own house, and the whole neighbourhood
Sees his foul inside through his whited skin."

The next declining is, when law becomes now too strait for the secular manners, and those too loose for the cincture of law. This brings in false and crooked interpretations to eke out law, and invents the subtle encroachments of obscure traditions hard to be disproved. To both these descents the pharisees themselves were fallen. Our Saviour therefore shews them both where they broke the law, in not marking the divine intent thereof, but only the letter; and where they depraved the letter also with sophistical expositions. This law of divorce they had depraved both ways: first, by teaching that to give a bill of divorce was all the duty which that law required, whatever the cause were; next, by running to divorce for any trivial, accidental cause; whenas the law evidently stays in the grave causes of natural and immutable dislike. "It hath been said," saith he. Christ doth not put any contempt or disesteem upon the law of Moses, by citing it so briefly; for in the same manner God himself cites a law of greatest caution, Jer. iii.; "They say, If a man put away his wife, shall he return to her again?" &c. Nor doth he more abolish it than the law of swearing, cited next with the same brevity, and more appearance of contradicting: for divorce

hath an exception left it ; but we are charged there, as absolutely as words can charge us, “ not to swear at all ;” yet who denies the lawfulness of an oath, though here it be in no case permitted ? And what shall become of his solemn protestation not to abolish one law, or one tittle of any law, especially of those which he mentions in this chapter ? And that he meant more particularly the not abolishing of Mosaic divorce, is beyond all cavil manifest in Luke xvi. 17, 18, where this clause against abrogating is inserted immediately before the sentence against divorce, as if it were called thither on purpose to defend the equity of this particular law against the foreseen rashness of common textuaries, who abolish laws, as the rabble demolish images, in the zeal of their hammers oft violating the sepulchres of good men : like Pentheus in the tragedies, they see that for Thebes which is not, and take that for superstition, as these men in the heat of their annulling perceive not how they abolish right, and equal, and justice, under the appearance of judicial. And yet are confessing all the while, that these sayings of Christ stand not in contradiction to the law of Moses, but to the false doctrine of the pharisees raised from thence ; that the law of God is perfect, not liable to additions or diminutions : and Paræus accuses the Jesuit Maldonatus of greatest falsity for limiting the perfection of that law only to the rudeness of the Jews. He adds, “ That the law promiseth life to the performers thereof, therefore needs not perfecter precepts than such as bring to life ; that if the corrections of Christ stand opposite, not to the corruptions of the pharisees, but to the law itself of God, the heresy of Manes would follow—one God of the Old Testament, and another of the New. That Christ saith not here, Except your righteousness exceed the righteousness of Moses’ law, but of the scribes and pharisees.” That all this may be true : whither is common sense flown asquint, if we can maintain that Christ forbade the Mosaic divorce utterly, and yet abolished not the law that permits it ? For if the conscience only were checked, and the law not repealed, what means the fanatic boldness of this age, that dares tutor Christ to be more strict than he thought fit ? Ye shall have the evasion : it was a judicial law. What could infancy and slumber have invented more childish ? Judicial or not judicial, it was one of those laws expressly which he forewarned us with protestation, that

his mind was, not to abrogate: and if we mark the steerage of his words, what course they hold, we may perceive that what he protested not to dissolve (that he might faithfully and not deceitfully remove a suspicion from himself) was principally concerning the judicial law; for of that sort are all these here which he vindicates, except the last. Of the ceremonial law he told them true, that nothing of it should pass “until all were fulfilled.” Of the moral law he knew the pharisees did not suspect he meant to nullify that: for so doing would soon have undone his authority, and advanced theirs. Of the judicial law therefore chiefly this apology was meant: for how is that fulfilled longer than the common equity thereof remains in force? And how is this our Saviour’s defence of himself not made fallacious, if the pharisees’ chief fear be lest he should abolish the judicial law, and he, to satisfy them, protests his good intention to the moral law? It is the general grant of divines, that what in the judicial law is not merely judaical,* but reaches to human equity in common, was never in the thought of being abrogated. If our Saviour took away aught of law, it was the burdensome of it, not the ease of burden; it was the bondage, not the liberty of any divine law, that he removed; this he often professed to be the end of his coming. But if the law of divorce be a moral law, as most certainly it is fundamentally, and hath been so proved in the reasons thereof? For though the giving of a bill may be judicial, yet the act of divorce is altogether conversant in good and evil, and so absolutely moral. So far as it is good, it never can be abolished, being moral; and so far as it is simply evil, it never could be judicial, as hath been shewn at large in “the Doctrine of Divorce,” and will be reassumed anon. Whence one of these two necessities follow, that either it was never established, or never abolished. Thus much may be enough to have said on this place. The following verse will be better unfolded in the 19th chapter, where it meets us again, after a large debatement on the question between our Saviour and his adversaries.

* The first edition has *judicial*; but as that word may not be so universally understood in this place as *judaical*, (though the meaning of both be the same,) we have therefore inserted the latter word in the text.

Matt. xix. 3, 4, &c.

Ver. 3. "And the pharisees came unto him, tempting him, and saying unto him."

"Tempting him."] The manner of these men coming to our Saviour, not to learn, but to tempt him, may give us to expect, that their answer will be such as is fittest for them; not so much a teaching, as an entangling. No man, though never so willing or so well enabled to instruct, but if he discern his willingness and candour made use of to entrap him, will suddenly draw in himself and laying aside the facil vein of perspicuity, will know his time to utter clouds and riddles; if he be not less wise than that noted fish, whenas he should be not unwiser than the serpent. Our Saviour at no time expressed any great desire to teach the obstinate and unteachable pharisees; but when they came to tempt him, then least of all. As now about the liberty of divorce, so another time about the punishment of adultery, they came to sound him; and what satisfaction got they from his answer, either to themselves, or to us, that might direct a law under the gospel, new from that of Moses, unless we draw his absolution of adultery into an edict? So about the tribute, who is there can pick out a full solution, what and when we must give to Cæsar, by the answer which he gave the pharisees? If we must give to Cæsar that which is Cæsar's, and all be Cæsar's which hath his image, we must either new stamp our coin, or we may go new stamp our foreheads with the superscription of slaves instead of freemen. Besides, it is a general precept not only of Christ, but of all othersages, not to instruct the unworthy and the conceited, who love tradition more than truth, but to perplex and stumble them purposely with contrived obscurities. No wonder then if they who would determine of divorce by this place, have ever found it difficult and unsatisfying through all the ages of the church, as Austin himself and other great writers confess. Lastly, it is manifest to be the principal scope of our Saviour, both here and in the fifth of Matthew, to convince the pharisees of what they being evil did licentiously, not to explain what others being good and blameless men might be permitted to do in case of extremity. Neither was it seasonable to talk of honest and conscientious liberty among them, who had abused legal and civil liberty to uncivil licence. We do not say to a servant

what we say to a son ; nor was it expedient to preach freedom to those who had transgressed in wantonness. When we rebuke a prodigal, we admonish him of thrift, not of magnificence, or bounty. And to school a proud man, we labour to make him humble, not magnanimous. So Christ, to retort these arrogant inquisitors their own, took the course to lay their haughtiness under a severity which they deserved ; not to acquaint them, or to make them judges either of the just man's right and privilege, or of the afflicted man's necessity. And if we may have leave to conjecture, there is a likelihood offered us by Tertullian in his fourth against Marcion, whereby it may seem very probable, that the pharisees had a private drift of malice against our Saviour's life in proposing this question ; and our Saviour had a peculiar aim in the rigour of his answer, both to let them know the freedom of his spirit, and the sharpness of his discerning. " This I must now shew," saith Tertullian, " whence our Lord deduced this sentence, and which way he directed it, whereby it will more fully appear, that he intended not to dissolve Moses." And thereupon tells us, that the vehemence of this our Saviour's speech was chiefly darted against Herod and Herodias. The story is out of Josephus. Herod had been a long time married to the daughter of Aretas, king of Petra, till happening on his journey towards Rome to be entertained at his brother Philip's house, he cast his eye unlawfully and unguestlike upon Herodias there, the wife of Philip, but daughter to Aristobulus, their common brother, and durst make words of marrying her his niece from his brother's bed. She assented, upon agreement he should expel his former wife. All was accomplished, and by the Baptist rebuked with the loss of his head. Though doubtless that stayed not the various discourses of men upon the fact, which while the Herodian flatterers, and not a few perhaps among the pharisees, endeavoured to defend by wresting the law, it might be a means to bring the question of divorce into a hot agitation among the people, how far Moses gave allowance. The pharisees therefore, knowing our Saviour to be a friend of John the Baptist, and no doubt but having heard much of his sermon on the mount, wherein he spake rigidly against the licence of divorce, they put him this question, both in hope to find him a contradictor of Moses, and a condemner of Herod ; so to insnare him within com-

pass of the same accusation which had ended his friend ; and our Saviour so orders his answer, as that they might perceive Herod and his adulteress, only not named ; so lively it concerned them both what he spake. No wonder then if the sentence of our Saviour sounded stricter than his custom was ; which his conscious attempters doubtless apprehended sooner than his other auditors. Thus much we gain from hence to inform us, that what Christ intends to speak here of divorce, will be rather the forbidding of what we may not do herein passionately and abusively, as Herod and Herodias did, than the discussing of what herein we may do reasonably and necessarily.

“ Is it lawful for a man to put away his wife ?”] It might be rendered more exactly from the Greek, “ to loosen, or to set free ;” which though it seem to have a milder signification than the two Hebrew words commonly used for divorce, yet interpreters have noted that the Greek also is read in the Septuagint for an act which is not without constraint. As when Achish drove from his presence David, counterfeiting madness, Psalm xxxiv., the Greek word is the same with this here, “ to put away.” And Erasmus quotes Hilary, rendering it by an expression not so soft. Whence may be doubted whether the pharisees did not state this question in the strict right of the man, not tarrying for the wife’s consent. And if our Saviour answered directly according to what was asked in the term of putting away, it will be questionable whether the rigour of his sentence did not forbid only such putting away as is without mutual consent, in a violent and harsh manner, or without any reason but will, as the tetrarch did. Which might be the cause that those Christian emperors feared not in their constitutions to dissolve marriage by mutual consent ; in that our Saviour seems here, as the case is most likely, not to condemn all divorce, but all injury and violence in divorce. But no injury can be done to them, who seek it, as the Ethics of Aristotle sufficiently prove. True it is, that an unjust thing may be done to one though willing, and so may justly be forbidden : but divorce being in itself no unjust or evil thing, but only as it is joined with injury or lust ; injury it cannot be at law, if consent be, and Aristotle err not. And lust it may as frequently not be, while charity hath the judging of so many

private grievances in a misfortuned wedlock, which may pardonably seek a redemption. But whether it be or not, the law cannot discern or examine lust, so long as it walks from one lawful term to another, from divorce to marriage, both in themselves indifferent. For if the law cannot take hold to punish many actions apparently covetous, ambitious, ingrateful, proud, how can it forbid and punish that for lust, which is but only surmised so, and can no more be certainly proved in the divorcing now, than before in the marrying? Whence if divorce be no unjust thing, but through lust, a cause not discernible by law as law is wont to discern in other cases, and can be no injury, where consent is; there can be nothing in the equity of law, why divorce by consent may not be lawful: leaving secrecies to conscience, the thing which our Saviour here aims to rectify, not to revoke the statutes of Moses. In the meanwhile the word "to put away," being in the Greek to loosen or dissolve, utterly takes away that vain papistical distinction of divorce from bed, and divorce from bond, evincing plainly, that Christ and the pharisees mean here that divorce which finally dissolves the bond, and frees both parties to a second marriage.

"For every cause."] This the pharisees held, that for every cause they might divorce, for every accidental cause, any quarrel or difference that might happen. So both Josephus and Philo, men who lived in the same age, explain; and the Syriac translator, whose antiquity is thought parallel to the Evangelists themselves, reads it conformably, "upon any occasion or pretence." Divines also generally agree, that thus the pharisees meant. Cameron, a late writer, much applauded, commenting this place not undiligently, affirms that the Greek preposition *κατά*, translated unusually "for," hath a force in it implying the suddenness of those pharisaic divorces; and that their question was to this effect, "whether for any cause, whatever it chanced to be, straight as it rose, the divorce might be lawful." This he freely gives, whatever moved him, and I as freely take, nor can deny his observation to be acute and learned. If therefore we insist upon the word of "putting away," that it imports a constraint without consent, as might be insisted, and may enjoy what Cameron bestows on us, that "for every cause" is to be understood, "according as any cause may happen," with a rela-

pass of the same accusation which had ended his friend ; and our Saviour so orders his answer, as that they might perceive Herod and his adulteress, only not named ; so lively it concerned them both what he spake. No wonder then if the sentence of our Saviour sounded stricter than his custom was ; which his conscious attempters doubtless apprehended sooner than his other auditors. Thus much we gain from hence to inform us, that what Christ intends to speak here of divorce, will be rather the forbidding of what we may not do herein passionately and abusively, as Herod and Herodias did, than the discussing of what herein we may do reasonably and necessarily.

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private grievances in a misfortuned wedlock, which may pardonably seek a redemption. But whether it be or not, the law cannot discern or examine lust, so long as it walks from one lawful term to another, from divorce to marriage, both in themselves indifferent. For if the law cannot take hold to punish many actions apparently covetous, ambitious, ingrateful, proud, how can it forbid and punish that for lust, which is but only surmised so, and can no more be certainly proved in the divorcing now, than before in the marrying? Whence if divorce be no unjust thing, but through lust, a cause not discernible by law as law is wont to discern in other cases, and can be no injury, where consent is; there can be nothing in the equity of law, why divorce by consent may not be lawful: leaving secrecies to conscience, the thing which our Saviour here aims to rectify, not to revoke the statutes of Moses. In the meanwhile the word "to put away," being in the Greek to loosen or dissolve, utterly takes away that vain papistical distinction of divorce from bed, and divorce from bond, evincing plainly, that Christ and the pharisees mean here that divorce which finally dissolves the bond, and frees both parties to a second marriage.

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tion to the speediness of those divorces, and that Herodian act especially, as is already brought us, the sentence of our Saviour will appear nothing so strict a prohibition as hath been long conceived, forbidding only to divorce for casual and temporary causes, that may be soon ended, or soon remedied: and likewise forbidding to divorce rashly, and on the sudden heat, except it be for adultery. If these qualifications may be admitted, as partly we offer them, partly are offered them by some of their own opinion, and that where nothing is repugnant why they should not be admitted, nothing can wrest them from us; the severe sentence of our Saviour will straight unbend the seeming frown into that gentleness and compassion which was so abundant in all his actions, his office, and his doctrine, from all which otherwise it stands off at no mean distance.

Ver. 4. "And he answered and said unto them, Have ye not read, that he which made them at the beginning, made them male and female?"

Ver. 5. "And said, For this cause shall a man leave father and mother, and shall cleave to his wife, and they twain shall be one flesh.

Ver. 6. "Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let no man put asunder."

4 and 5. "Made them male and female; and said, For this cause," &c.] We see it here undeniably, that the law which our Saviour cites to prove that divorce was forbidden, is not an absolute and tyrannical command without reason, as now-a-days we make it little better, but is grounded upon some rational cause not difficult to be apprehended, being in a matter which equally concerns the meanest and the plainest sort of persons in a household life. Our next way then will be to inquire if there be not more reasons than one; and if there be, whether this be the best and chiefest. That we shall find by turning to the first institution, to which Christ refers our own reading: he himself, having to deal with treacherous assailants, useth brevity, and lighting on the first place in Genesis that mentions anything tending to marriage in the first chapter, joins it immediately to the twenty-fourth verse of the second chapter, omitting all the prime words be-

tween which create the institution, and contain the noblest and purest ends of matrimony; without which attained, that conjunction hath nothing in it above what is common to us with beasts. So likewise beneath in this very chapter, to the young man, who came not tempting him, but to learn of him, asking him which commandments he should keep, he neither repeats the first table, nor all the second, nor that in order which he repeats. If here then being tempted, he desire to be the shorter, and the darker in his conference, and omit to cite that from the second of Genesis, which all divines confess is a commentary to what he cites out of the first, the "making them male and female," what are we to do, but to search the institution ourselves? And we shall find there his own authority, giving other manner of reasons why such firm union is to be in matrimony; without which reasons, their being male and female can be no cause of joining them unseparably: for if it be, then no adultery can sever. Therefore the prohibition of divorce depends not upon this reason here expressed to the pharisees, but upon the plainer and more eminent causes omitted here, and referred to the institution; which causes not being found in a particular and casual matrimony, this sensitive and material cause alone can no more hinder a divorce against those higher and more human reasons urging it, than it can alone without them to warrant a copulation, but leaves it arbitrary to those who in their chance of marriage find not why divorce is forbid them, but why it is permitted them; and find both here and in Genesis, that the forbidding is not absolute, but according to the reasons there taught us, not here. And that our Saviour taught them no better, but uses the most vulgar, most animal and corporal argument to convince them, is first to shew us, that as through their licentious divorces they made no more of marriage, than as if to marry were no more than to be male and female, so he goes no higher in his confutation; deeming them unworthy to be talked with in a higher strain, but to be tied in marriage by the mere material cause thereof, since their own licence testified that nothing matrimonial was in their thought, but to be male and female. Next, it might be done to discover the brute ignorance of these carnal doctors, who taking on them to dispute of marriage and divorce, were put to silence with

such a slender opposition as this, and outed from their hold with scarce one quarter of an argument. That we may believe this, his entertainment of the young man soon after may persuade us. Whom, though he came to preach eternal life by faith only, he dismisses with a salvation taught him by works only. On which place Paræus notes, "That this man was to be convinced by a false persuasion; and that Christ is wont otherwise to answer hypocrites, otherwise those that are docible." Much rather then may we think, that, in handling these tempters, he forgot not so to frame his prudent ambiguities and concealments, as was to the troubling of those peremptory disputants most wholesome. When therefore we would know what right there may be, in ill accidents, to divorce, we must repair thither where God professes to teach his servants by the prime institution, and not where we see him intending to dazzle sophisters: we must not read, "He made them male and female," and not understand he made them more intently "a meet help" to remove the evil of being "alone." We must take both these together, and then we may infer completely, as from the whole cause, why a man shall cleave to his wife, and they twain shall be one flesh: but if the full and chief cause why we may not divorce be wanting here, this place may skirmish with the rabbies while it will, but to the true Christian it prohibits nothing beyond the full reason of its own prohibiting, which is best known by the institution.

Ver. 6. "Wherefore they are no more twain, but one flesh." This is true in the general right of marriage, but not in the chance-medley of every particular match. For if they who were once undoubtedly one flesh, yet become twain by adultery, then sure they who were never one flesh rightly, never helps meet for each other according to the plain precept of God, may with less ado than a volume be concluded still twain. And so long as we account a magistrate no magistrate, if there be but a flaw in his election, why should we not much rather count a matrimony no matrimony, if it cannot be in any reasonable manner according to the words of God's institution.

"What therefore God hath joined, let no man put asunder." But here the Christian prudence lies to consider what God hath joined. Shall we say that God hath joined

error, fraud, unfitness, wrath, contention, perpetual loneliness, perpetual discord; whatever lust, or wine, or witchery, threat or enticement, avarice or ambition hath joined together, faithful and unfaithful, Christian with antichristian, hate with hate, or hate with love; shall we say this is God's joining?"

"Let not man put asunder."] That is to say, what God hath joined; for if it be, as how oft we see it may be, not of God's joining, and his law tells us he joins not unmatchable things, but hates to join them, as an abominable confusion, then the divine law of Moses puts them asunder, his own divine will in the institution puts them asunder, as oft as the reasons be not extant, for which only God ordained their joining. Man only puts asunder when his inordinate desires, his passion, his violence, his injury makes the breach: not when the utter want of that which lawfully was the end of his joining, when wrongs and extremities and unsupportable grievances compel him to disjoin: when such as Herod and the pharisees divorce beside law, or against law, then only man separates, and to such only this prohibition belongs. In a word, if it be unlawful for man to put asunder that which God hath joined, let man take heed it be not detestable to join that by compulsion which God hath put asunder.

Ver. 7. "They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away?"

Ver. 8. "He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives; but from the beginning it was not so."

"Moses because of the hardness of your hearts suffered you."] Hence the divinity now current argues, that this judicial law of Moses is abolished. But suppose it were so, though it hath been proved otherwise, the firmness of such right to divorce, as here pleads is fetched from the prime institution, does not stand or fall with the judicial Jew, but is as moral as what is moralest. Yet as I have shewn positively, that this law cannot be abrogated, both by the words of our Saviour pronouncing the contrary, and by that unabolishable equity which it conveys to us; so I shall now bring to view those appearances of strength which are levied

from this text to maintain the most gross and massy paradox that ever did violence to reason and religion, bred only under the shadow of these words, to all other piety or philosophy strange and insolent, that God by act of law drew out a line of adultery almost two thousand years long: although to detect the prodigy of this surmise, the former book set forth on this argument hath already been copious. I shall not repeat much, though I might borrow of mine own; but shall endeavour to add something either yet untouched, or not largely enough explained. First, it shall be manifest, that the common exposition cannot possibly consist with Christian doctrine; next, a truer meaning of this our Saviour's reply shall be left in the room. The received exposition is, that God, though not approving, did enact a law to permit adultery by divorcement simply unlawful. And this conceit they feed with fond supposals, that have not the least footing in scripture; as that the Jews learned this custom of divorce in Egypt, and therefore God would not unteach it them till Christ came, but let it stick as a notorious botch of deformity in the midst of his most perfect and severe law. And yet he saith, Lev. xviii., "After the doings of Egypt ye shall not do." Another while they invent a slander, (as what thing more bold than teaching ignorance when he shifts to hide his nakedness?) that the Jews were naturally to their wives the cruelest men in the world; would poison, brain, and do I know not what, if they might not divorce. Certain, if it were a fault heavily punished, to bring an evil report upon the land which God gave, what is it to raise a groundless calumny against the people which God made choice of? But that this bold interpretament, how commonly soever sided with, cannot stand a minute with any competent reverence to God, or his law, or his people, nor with any other maxim of religion, or good manners, might be proved through all the heads and topics of argumentation; but I shall willingly be as concise as possible. First, the law, not only the moral, but the judicial, given by Moses, is just and pure; for such is God who gave it. "Hearken, O Israel," saith Moses, Deut. iv., "unto the statutes and the judgments which I teach you, to do them, that ye may live, &c. Ye shall not add unto the word which I command you, neither shall ye diminish

aught from it, that ye may keep the commandments of the Lord your God, which I command you." And onward in the chapter, "Behold, I have taught you statutes and judgments, even as the Lord my God commanded me. Keep therefore and do them; for this is your wisdom and your understanding. For what nation hath God so nigh unto them, and what nation hath statutes and judgments so righteous as all this law, which I set before ye this day?" Is it imaginable there should be among these a law which God allowed not, a law giving permissions laxative to unmarry a wife, and marry a lust, a law to suffer a kind of tribunal adultery? Many other scriptures might be brought to assert the purity of this judicial law, and many I have alleged before; this law therefore is pure and just. But if it permit, if it teach, if it defend that which is both unjust and impure, as by the common doctrine it doth, what think we? The three general doctrines of Justinian's law are, "To live in honesty, To hurt no man, To give every one his due." Shall the Roman civil law observe these three things, as the only end of law, and shall a statute be found in the civil law of God, enacted simply and totally against all these three precepts of nature and morality?

Secondly, The gifts of God are all perfect; and certainly the law is of all his other gifts one of the perfectest. But if it give that outwardly which it takes away really, and give that seemingly, which, if a man take it, wraps him into sin and damns him, what gift of an enemy can be more dangerous and destroying than this?

Thirdly, Moses everywhere commends his laws, prefers them before all of other nations, and warrants them to be the way of life and safety to all that walk therein, Lev. xviii. But if they contain statutes which God approves not, and train men unweeting to commit injustice and adultery under the shelter of law; if those things be sin, and death sin's wages, what is this law but the snare of death?

Fourthly, The statutes and judgments of the Lord, which, without exception, are often told us to be such as doing we may live by them, are doubtless to be counted the rule of knowledge and of conscience. "For I had not known lust," saith the apostle, "but by the law." But if the law come down from the state of her incorruptible majesty to grant

lust his boon, palpably it darkens and confounds both knowledge and conscience; it goes against the common office of all goodness and friendliness, which is at least to counsel and admonish; it subverts the rules of all sober education, and is itself a most negligent and debauching tutor.

Fifthly, If the law permits a thing unlawful, it permits that which elsewhere it hath forbid; so that hereby it contradicts itself, and transgresses itself. But if the law become a transgressor, it stands guilty to itself: and how then shall it save another? It makes a confederacy with sin: how then can it justly condemn a sinner? And thus reducing itself to the state of neither saving nor condemning, it will not fail to expire solemnly ridiculous.

Sixthly, The prophets in scripture declare severely against the decreeing of that which is unjust, Psalm xciv. 20; Isaiah x. But it was done, they say, for hardness of heart: to which objection the apostle's rule, "not to do evil that good may come thereby," gives an invincible repulse; and here especially, where it cannot be shewn how any good came by doing this evil; how rather more evil did not hereon abound: for the giving way to hardness of heart hardens the more, and adds more to the number. God to an evil and adulterous generation would not "grant a sign;" much less would he for their hardness of heart pollute his law with adulterous permission. Yea, but to permit evil, is not to do evil. Yes, it is in a most eminent manner to do evil: where else are all our grave and faithful sayings, that he whose office is to forbid and forbids not, bids, exhorts, encourages? Why hath God denounced his anger against parents, masters, friends, magistrates, neglectful of forbidding what they ought, if law, the common father, master, friend, and perpetual magistrate, shall not only not forbid, but enact, exhibit, and uphold with countenance and protection, a deed every way dishonest, whatever the pretence be? If it were of those inward vices, which the law cannot by outward constraint remedy, but leaves to conscience and persuasion, it had been guiltless in being silent: but to write a decree of that which can be no way lawful, and might with ease be hindered, makes law by the doom of law itself accessory in the highest degree.

Seventhly, It makes God the direct author of sin: for although he be not made the author of what he silently

permits in his providence, yet in his law, the image of his will, when in plain expression he constitutes and ordains a fact utterly unlawful: what wants he to authorize it? and what wants that to be the author?

Eighthly, To establish by law a thing wholly unlawful and dishonest, is an affirmation was never heard of before in any law, reason, philosophy, or religion, till it was raised by inconsiderate glossists from the mistake of this text. And though the civilians have been contented to chew this opinion, after the canon had subdued them, yet they never could bring example or authority, either from divine writ, or human learning, or human practice in any nation, or well-formed republic, but only from the customary abuse of this text. Usually they allege the epistle of Cicero to Atticus; wherein Cato is blamed for giving sentence to the scum of Romulus, as if he were in Plato's commonwealth. Cato would have called some great one into judgment for bribery; Cicero, as the time stood, advised against it. Cato, not to endamage the public treasury, would not grant to the Roman knights that the Asian taxes might be farmed them at a less rate. Cicero wished it granted. Nothing in all this will be like the establishing of a law to sin; here are no laws made, here only the execution of law is craved might be suspended: between which and our question is a broad difference. And what if human lawgivers have confessed they could not frame their laws to that perfection which they desired? We hear of no such confession from Moses concerning the laws of God, but rather all praise and high testimony of perfection given them. And although man's nature cannot bear exactest laws, yet still within the confines of good it may and must, so long as less good is far enough from altogether evil. As for what they instance of usury, let them first prove usury to be wholly unlawful, as the law allows it; which learned men as numerous on the other side will deny them. Or if it be altogether unlawful, why is it tolerated more than divorce? He who said, "Divorce not," said also, "Lend, hoping for nothing again," Luke vi. 35. But then they put in, that trade could not stand; and so to serve the commodity of insatiable trading, usury shall be permitted: but divorce, the only means of righting the innocent and outrageously wronged, shall be utterly forbid. This is

egregious doctrine, and for which one day charity will much thank them. Beza, not finding how to solve this perplexity, and Cameron since him, would secure us; although the latter confesses, that to "permit a wicked thing by law, is a wickedness which God abhors; yet to limit sin, and prescribe it a certain measure, is good." First, this evasion will not help here; for this law bounded no man; he might put away whatever found not favour in his eyes. And how could it forbid to divorce, whom it could not forbid to dislike, or command to love? If these be the limits of law to restrain sin, who so lame a sinner, but may hop over them more easily than over those Romulean circumscriptions, not as Remus did with hard success, but with all indemnity? Such a limiting as this were not worth the mischief that accompanies it. This law therefore, not bounding the supposed sin, by permitting enlarges it, gives it enfranchisement. And never greater confusion, than when law and sin move their landmarks, mix their territories, and correspond, have intercourse, and traffic together. When law contracts a kindred and hospitality with transgression, becomes the godfather of sin, and names it lawful; when sin revels and gossips within the arsenal of law, plays and dandles the artillery of justice that should be bent against her, this is a fair limitation indeed. Besides, it is an absurdity to say that law can measure sin, or moderate sin: sin is not in a predicament to be measured and modified, but is always an excess. The least sin that exceeds the measure of the largest law that can be good; and is as boundless as that vacuity beyond the world. If once it square to the measure of law, it ceases to be an excess, and consequently ceases to be a sin; or else law conforming itself to the obliquity of sin, betrays itself to be not straight, but crooked, and so immediately no law. And the improper conceit of moderating sin by law will appear, if we can imagine any lawgiver so senseless as to decree, that so far a man may steal, and thus far be drunk, that moderately he may couzen, and moderately commit adultery. To the same extent it would be as pithily absurd to publish, that a man may moderately divorce, if to do that be entirely naught. But to end this moot: the law of Moses is manifest to fix no limit therein at all, or such at least as impeaches the fraudulent abuser no more than if it were not set; only requires the

dismissive writing without other caution, leaves that to the inner man, and the bar of conscience. But it stopped other sins. This is as vain as the rest, and dangerously uncertain: the contrary to be feared rather, that one sin, admitted courteously by law, opened the gate to another. However, evil must not be done for good. And it were a fall to be lamented, and indignity unspeakable, if law should become tributary to sin, her slave, and forced to yield up into his hands her awful minister, punishment; should buy out our peace with sin for sin, paying, as it were, her so many Philistian foreskins to the proud demand of transgression. But suppose it any way possible to limit sin, to put a girdle about that chaos, suppose it also good; yet if to permit sin by law be an abomination in the eyes of God, as Cameron acknowledges, the evil of permitting will eat out the good of limiting. For though sin be not limited, there can but evil come out of evil; but if it be permitted and decreed lawful by divine law, of force then sin must proceed from the Infinite Good, which is a dreadful thought. But if the restraining of sin by this permission being good, as this author testifies, be more good than the permission of more sin by the restraint of divorce, and that God weighing both these like two ingots, in the perfect scales of his justice and providence, found them so, and others, coming without authority from God, shall change this counterpoise, and judge it better to let sin multiply by setting a judicial restraint upon divorce which Christ never set; then to limit sin by this permission, as God himself thought best to permit it, it will behove them to consult betimes whether these their balances be not false and abominable, and this their limiting that which God loosened, and their loosening the sins that he limited, which they confess was good to do: and were it possible to do by law, doubtless it would be most morally good; and they so believing, as we hear they do, and yet abolishing a law so good and moral, the limiter of sin, what are they else but contrary to themselves? For they can never bring us to that time wherein it will not be good to limit sin, and they can never limit it better than so as God prescribed in his law.

Others conceive it a more defensible retirement to say, This permission to divorce sinfully for hardness of heart was a dispensation; but surely they either know not, or attended not

to what a dispensation means. A dispensation is for no long time; is particular to some persons, rather than general to a whole people; always hath charity the end; is granted to necessities and infirmities, not to obstinate lust. This permission is another creature, hath all those evils and absurdities following the name of a dispensation, as when it was named a law; and is the very antarctic pole against charity, nothing more adverse, ensnaring and ruining those that trust in it or use it: so lewd and criminous as never durst enter into the head of any politician, Jew, or proselyte, till they became the apt scholars of this canonistic exposition. Aught in it that can allude in the least manner to charity, or goodness, belongs with more full right to the Christian under grace and liberty, than to the Jew under law and bondage. To Jewish ignorance it could not be dispensed, without a horrid imputation laid upon the law, to dispense foully, instead of teaching fairly; like that dispensation that first polluted Christendom with idolatry, permitting to laymen images instead of books and preaching. Sloth or malice in the law would they have this called? But what ignorance can be pretended for the Jews, who had all the same precepts about marriage, that we know? for Christ refers all to the institution. It was as reasonable for them to know then as for us now, and concerned them alike; for wherein hath the gospel altered the nature of matrimony? All these considerations, or many of them, have been further amplified in "the Doctrine of Divorce." And what Rivetus and Paræus have objected, or given over as past cure, hath been there discussed. Whereby it may be plain enough to men of eyes, that the vulgar exposition of a permittance by law to an entire sin, whatever the colour may be, is an opinion both ungodly, unpolitic, unvirtuous, and void of all honesty and civil sense. It appertains, therefore, to every zealous Christian, both for the honour of God's law, and the vindication of our Saviour's words, that such an irreligious depravement no longer may be soothed and flattered through custom, but with all diligence and speed solidly refuted, and in the room a better explanation given; which is now our next endeavour.

"Moses suffered you to put away," &c.] Not commanded you, says the common observer, and therefore cared not how soon it were abolished, being but suffered; herein declaring

his annotation to be slight, and nothing law-prudent. For in this place "commanded" and "suffered" are interchangeably used in the same sense both by our Saviour and the pharisees. Our Saviour, who here saith, "Moses suffered you," in the 10th of Mark saith, "Moses wrote you this command." And the pharisees, who here say, "Moses commanded," and would mainly have it a command, in that place of Mark say, "Moses suffered," which had made against them in their own mouths, if the word of "suffering" had weakened the command. So that suffered and commanded is here taken for the same thing on both sides of the controversy, as Cameron also and others on this place acknowledge. And lawyers know that all the precepts of law are divided into obligatory and permissive, containing either what we must do, or what we may do; and of this latter sort are as many precepts as of the former, and all as lawful. Tutelage, an ordainment than which nothing more just, being for the defence of orphans, the Institutes of Justinian say, "is given and permitted by the civil law:" and "to parents it is permitted to choose and appoint by will the guardians of their children." What more equal? And yet the civil law calls this "permission." So likewise to "manumise," to adopt, to make a will, and to be made an heir, is called "permission" by law. Marriage itself, and this which is already granted, to divorce for adultery, obliges no man, is but a permission by law, is but suffered. By this we may see how weakly it hath been thought, that all divorce is utterly unlawful, because the law is said to suffer it: whenas to "suffer" is but the legal phrase denoting what by law a man may do or not do.

"Because of the hardness of your hearts." Hence they argue that therefore he allowed it not, and therefore it must be abolished. But the contrary to this will sooner follow, that because he suffered it for a cause, therefore in relation to that cause he allowed it. Next, if he in his wisdom, and in the midst of his severity, allowed it for hardness of heart, it can be nothing better than arrogance and presumption to take stricter courses against hardness of heart, than God ever set an example; and that under the gospel, which warrants them to no judicial act of compulsion in this matter, much less to be more severe against hardness of extremity, than God thought good to be against hardness of heart. He suffered

it rather than worse inconveniences ; these men wiser, as they make themselves, will suffer the worst and heinouslest inconveniences to follow, rather than they will suffer what God suffered. Although they can know when they please, that Christ spake only to the conscience, did not judge on the civil bench, but always disavowed it. What can be more contrary to the ways of God than these their doings? If they be such enemies to hardness of heart, although this groundless rigour proclaims it to be in themselves, they may yet learn, or consider, that hardness of heart hath a twofold acceptation in the gospel. One, when it is in a good man taken for infirmity, and imperfection, which was in all the apostles, whose weakness only, not utter want of belief, is called hardness of heart, Mark xvi. Partly for this hardness of heart, the imperfection and decay of man from original righteousness, it was that God suffered not divorce only, but all that which by civilians is termed the “secondary law of nature and of nations.” He suffered his own people to waste and spoil and slay by war, to lead captives, to be some masters, some servants; some to be princes, others to be subjects ; he suffered propriety to divide all things by several possession, trade, and commerce, not without usury ; in his commonwealth some to be undeservedly rich, others to be undeservingly poor. All which, till hardness of heart came in, was most unjust ; whenas prime nature made us all equal, made us equal coheirs by common right and dominion over all creatures. In the same manner, and for the same cause, he suffered divorce as well as marriage, our imperfect and degenerate condition of necessity requiring this law among the rest, as a remedy against intolerable wrong and servitude above the patience of man to bear. Nor was it given only because our infirmity, or if it must be so called, hardness of heart, could not endure all things ; but because the hardness of another’s heart might not inflict all things upon an innocent person, whom far other ends brought into a league of love, and not of bondage and indignity. If, therefore, we abolish divorce as only suffered for hardness of heart, we may as well abolish the whole law of nations, as only suffered for the same cause ; it being shewn us by St. Paul, 1 Cor. vi., that the very seeking of a man’s right by law, and at the hands of a worldly magistrate, is not without the hardness of

our hearts. "For why do ye not rather take wrong," saith he, "why suffer ye not rather yourselves to be defrauded?" If nothing now must be suffered for hardness of heart, I say the very prosecution of our right by way of civil justice can no more be suffered among Christians, for the hardness of heart wherewith most men pursue it. And that would next remove all our judicial laws, and this restraint of divorce also in the number; which would more than half end the controversy. But if it be plain, that the whole juridical law and civil power is only suffered under the gospel, for the hardness of our hearts, then wherefore should not that which Moses suffered be suffered still by the same reason?

In a second signification, hardness of heart is taken for a stubborn resolution to do evil. And that God ever makes any law purposely to such, I deny; for he vouchsafes to enter covenant with them, but as they fortune to be mixed with good men, and pass undiscovered, much less that he should decree an unlawful thing only to serve their licentiousness. But that God "suffers" this reprobate hardness of heart I affirm, not only in this law of divorce, but throughout all his best and purest commandments. He commands all to worship in singleness of heart according to all his ordinances; and yet suffers the wicked man to perform all the rites of religion hypocritically, and in the hardness of his heart. He gives us general statutes and privileges in all civil matters, just and good of themselves, yet suffers unworthiest men to use them, and by them to prosecute their own right, or any colour of right, though for the most part maliciously, covetously, rigorously, revengefully. He allowed by law the discreet father and husband to forbid, if he thought fit, the religious vows of his wife or daughter, Numb. xxx.; and in the same law suffered the hardheartedness of impious and covetous fathers or husbands abusing this law, to forbid their wives or daughters in their offerings and devotions of greatest zeal. If, then, God suffer hardness of heart equally in the best laws, as in this of divorce, there can be no reason that for this cause this law should be abolished. But other laws, they object, may be well used, this never. How often shall I answer, both from the institution of marriage, and from other general rules in scripture, that this law of divorce hath many wise and charitable ends besides the being suffered for

hardness of heart, which is indeed no end, but an accident happening through the whole law; which gives to good men right, and to bad men, who abuse right under false pretences, gives only sufferance? Now although Christ express no other reasons here, but only what was suffered, it nothing follows that this law had no other reason to be permitted but for hardness of heart. The scripture seldom or never in one places sets down all the reasons of what it grants or commands, especially when it talks to enemies and tempters. St. Paul permitting marriage, 1 Cor. vii., seems to permit even that also for hardness of heart only, lest we should run into fornication; yet no intelligent man thence concludes marriage allowed in the gospel only to avoid an evil, because no other end is there expressed. Thus Moses of necessity suffered many to put away their wives for hardness of heart; but enacted the law of divorce doubtless for other good causes, not for this only sufferance. He permitted not divorce by law as an evil, for that was impossible to divine law, but permitted by accident the evil of them who divorced against the law's intention undiscoverably. This also may be thought not improbably, that Christ, stirred up in his spirit against these tempting pharisees, answered them in a certain form of indignation usual among good authors; whereby the question or the truth is not directly answered, but something which is fitter for them who ask to hear. So in the ecclesiastical stories, one demanding how God employed himself before the world was made, had answer, that he was making hell for curious questioners. Another (and Libanius, the sophist, as I remember) asking in derision some Christian what the carpenter, meaning our Saviour, was doing, now that Julian so prevailed, had it returned him, that the carpenter was making a coffin for the apostate. So Christ being demanded maliciously why Moses made the law of divorce, answers them in a vehement scheme, not telling them the cause why he made it, but what was fittest to be told them, that "for the hardness of their hearts" he suffered them to abuse it. And albeit Mark say not, "He suffered" you, but, "To you he wrote this precept," Mark may be warrantably expounded by Matthew the larger. And whether he suffered, or gave precept, being all one, as was heard, it changes not the trope of indignation, fittest account for such askers. Next,

for the hardness of "your hearts; to you he wrote this precept," infers not therefore for this cause only he wrote it, as was paralleled by other scriptures. Lastly, it may be worth the observing, that Christ, speaking to the pharisees, does not say in general that for hardness of heart he gave this precept, but, "You he suffered, and to you he gave this precept, for your hardness of heart." It cannot be easily thought, that Christ here included all the children of Israel under the person of these tempting pharisees, but that he conceals wherefore he gave the better sort of them this law, and expresses by saying emphatically, "To you," how he gave it to the worsers, such as the pharisees best represented, that is to say, for the hardness of your hearts: as indeed to wicked men and hardened hearts he gives the whole law and the gospel also, to harden them the more. Thus many ways it may orthodoxally be understood how God or Moses suffered such as the demanders were, to divorce for hardness of heart. Whereas the vulgar expositor, beset with contradictions and absurdities round, and resolving at any peril to make an exposition of it, (as there is nothing more violent and boisterous than a reverend ignorance in fear to be convicted,) rushes brutally and impetuously against all the principles both of nature, piety, and moral goodness; and in the fury of his literal expounding overturns them all.

"But from the beginning it was not so."] Not how from the beginning? Do they suppose that men might not divorce at all, not necessarily, not deliberately, except for adultery, but that some law, like canon law, presently attached them, both before and after the flood, till stricter Moses came, and with law brought licence into the world? That were a fancy indeed to smile at. Undoubtedly as to point of judicial law, divorce was more permissive from the beginning before Moses than under Moses. But from the beginning, that is to say, by the institution in Paradise, it was not intended that matrimony should dissolve for every trivial cause, as you pharisees accustomed. But that it was not thus suffered from the beginning ever since the race of men corrupted, and laws were made, he who will affirm must have found out other antiquities than are yet known. Besides, we must consider now, what can be so as from the beginning, not only what should be so. In the beginning, had men continued perfect, it had been just that

all things should have remained as they began to Adam and Eve. But after that the sons of men grew violent and injurious, it altered the lore of justice, and put the government of things into a new frame. While man and woman were both perfect each to other, there needed no divorce; but when they both degenerated to imperfection, and oftentimes grew to be an intolerable evil each to other, then law more justly did permit the alienating of that evil which mistake made proper, than it did the appropriating of that good which nature at first made common. For if the absence of outward good be not so bad as the presence of a close evil, and that propriety, whether by covenant or possession, be but the attainment of some outward good, it is more natural and righteous that the law should sever us from an intimate evil, than appropriate any outward good to us from the community of nature. The gospel indeed, tending ever to that which is perfectest, aimed at the restorement of all things as they were in the beginning; and therefore all things were in common to those primitive Christians in the Acts, which Ananias and Sapphira dearly felt. That custom also continued more or less till the time of Justin Martyr, as may be read in his second Apology, which might be writ after that act of communion perhaps some forty years above a hundred. But who will be the man that shall introduce this kind of commonwealth, as Christianity now goes? If then marriage must be as in the beginning, the persons that marry must be such as then were; the institution must make good, in some tolerable sort, what it promises to either party. If not, it is but madness to drag this one ordinance back to the beginning, and draw down all other to the present necessity and condition, far from the beginning, even to the tolerating of extortions and oppressions. Christ only told us, that from the beginning it was not so; that is to say, not so as the pharisees manured the business; did not command us that it should be forcibly so again in all points, as at the beginning; or so at least in our intentions and desires, but so in execution, as reason and present nature can bear. Although we are not to seek, that the institution itself from the first beginning was never but conditional, as all covenants are: because thus and thus, therefore so and so; if not thus, then not so. Then moreover was perfectest to fulfil each law in itself; now is perfectest in this estate of things, to ask of charity how much

law may be fulfilled: else the fulfilling oftentimes is the greatest breaking. If any therefore demand, which is now most perfection, to ease an extremity by divorce, or to enrage and fester it by the grievous observance of a miserable wedlock, I am not destitute to say, which is most perfection (although some, who believe they think favourably of divorce, esteem it only venial to infirmity.) Him I hold more in the way to perfection, who foregoes an unfit, ungodly, and discordant wedlock, to live according to peace and love, and God's institution in a fitter choice, than he who debars himself the happy experience of all godly, which is peaceful conversation in his family, to live a contentious and unchristian life not to be avoided, in temptations not to be lived in, only for the false keeping of a most unreal nullity, a marriage that hath no affinity with God's intention, a daring phantasm, a mere toy of terror awing weak senses, to the lamentable superstition of ruining themselves; the remedy whereof God in his law vouchsafes us. Which not to dare use, he warranting, is not our perfection, is our infirmity, our little faith, our timorous and low conceit of charity: and in them who force us, it is their masking pride and vanity, to seem holier and more circumspect than God. So far is it that we need impute to him infirmity, who thus divorces: since the rule of perfection is not so much that which was done in the beginning, as that which is now nearest to the rule of charity. This is the greatest, the perfectest, the highest commandment.

Ver. 9. "And I say unto you, whoso shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away, doth commit adultery."

"And I say unto you."] That this restrictive denouncement of Christ contradicts and refutes that permissive precept of Moses common expositors themselves disclaim: and that it does not traverse from the closet of conscience to the courts of civil or canon law, with any Christian rightly commenced, requires not long evincing. If Christ then did not here check permissive Moses, nor did reduce matrimony to the beginning more than all other things, as the reason of man's condition could bear, we would know precisely what it was which he did, and what the end was of his declaring thus austere-

against divorce. For this is a confessed oracle in law, that he who looks not at the intention of a precept, the more superstitious he is of the letter, the more he misinterprets. Was it to shame Moses? that had been monstrous. Or all those purest ages of Israel, to whom the permission was granted? that were as incredible. Or was it that he who came to abrogate the burden of law, not the equity, should put this yoke upon a blameless person, to league himself in chains with a begirting mischief, not to separate till death? He who taught us, that no man puts a piece of new cloth upon an old garment, or new wine into old bottles, that he should sew this patch of strictness upon the old apparel of our frailty, to make a rent more incurable, whenas in all other amendments his doctrine still charges, that regard be had to the garment, and to the vessel, what it can endure; this were an irregular and single piece of rigour, not only sounding disproportion to the whole gospel, but outstretching the most rigorous nerves of law and rigour itself. No other end therefore can be left imaginable of this excessive restraint, but to bridle those erroneous and licentious postillers the pharisees; not by telling them what may be done in necessity, but what censure they deserve who divorce abusively, which their tetrarch had done. And as the offence was in one extreme, so the rebuke, to bring more efficaciously to a rectitude and mediocrity, stands not in the middle way of duty, but in the other extreme. Which art of powerful reclaiming, wisest men have also taught in their ethical precepts and gnomologies, resembling it, as when we bend a crooked wand the contrary way; not that it should stand so bent, but that the overbending might reduce it to a straightness by its own reluctance. And as the physician cures him who hath taken down poison, not by the middling temper of nourishment, but by the other extreme of antidote; so Christ administers here a sharp and corrosive sentence against a foul and putrid licence; not to eat into the flesh, but into the sore. And knowing that our divines through all their comments make no scruple, where they please, to soften the high and vehement speeches of our Saviour, which they call hyperboles: why in this one text should they be such crabbed Masorites of the letter, as not to mollify a transcendence of literal rigidity, which they confess to find often elsewhere in his manner of delivery, but must make their exposi-

tion here such an obdurate Cyclops, to have but one eye for this text, and that only open to cruelty and enthrallment, such as no divine or human law before ever heard of? No, let the foppish canonist, with his fardel of matrimonial cases, go and be vendible where men be so unhappy as to cheapen him : the words of Christ shall be asserted from such elemental notaries, and resolved by the now only lawgiving mouth of charity ; which may be done undoubtedly by understanding them as follows.

“ Whosoever shall put away his wife.”] That is to say, shall so put away as the propounders of this question, the pharisees, were wont to do, and covertly defended Herod for so doing ; whom to rebuke, our Saviour here mainly intends, and not to determine all the cases of divorce, as appears by St. Paul. Whosoever shall put away, either violently without mutual consent for urgent reasons, or conspiringly by plot of lust, or cunning malice, shall put away for any sudden mood, or contingency of disagreement, which is not daily practice, but may blow soon over, and be reconciled, except it be fornication ; whosoever shall put away rashly, as his choler prompts him, without due time of deliberating, and think his conscience discharged only by the bill of divorce given, and the outward law satisfied ; whosoever, lastly, shall put away his wife, that is a wife indeed, and not in name only, such a one who both can and is willing to be a meet help toward the chief ends of marriage both civil and sanctified, except fornication be the cause, that man, or that pair, commit adultery. Not he who puts away by mutual consent, with all the considerations and respects of humanity and gentleness, without malicious or lustful drift. Not he who after sober and cool experience, and long debate within himself, puts away, whom though he cannot love or suffer as a wife with that sincere affection that marriage requires, yet loves at least with that civility and goodness, as not to keep her under a neglected and unwelcome residence, where nothing can be hearty, and not being, it must needs be both unjoyous and injurious to any perceiving person so detained, and more injurious than to be freely and upon good terms dismissed. Nor doth he put away adulterously who complains of causes rooted in immutable nature, utter unfitness, utter disconformity, not conciliable, because not to be amended without a miracle. Nor he

who puts away an unquenchable vexation from his bosom, and flies an evil, than which a greater cannot befall human society. Nor he who puts away with the full suffrage and applause of his conscience, not relying on the written bill of law, but claiming by faith and fulness of persuasion the rights and promises of God's institution, of which he finds himself in a mistaken wedlock defrauded. Doubtless this man hath bail enough to be no adulterer, giving divorce for these causes.

“His wife.”] This word is not to be idle here, a mere word without a sense, much less a fallacious word signifying contrary to what it pretends; but faithfully signifies a wife, that is, a comfortable help and society, as God instituted; does not signify deceitfully under this name an intolerable adversary, not a helpless, unaffectionate, and sullen mass, whose very company represents the visible and exactest figure of loneliness itself. Such an associate he who puts away, divorces not a wife, but disjoins a nullity which God never joined, if she be neither willing, nor to her proper and requisite duties sufficient, as the words of God institute her. And this also is Bucer's explication of this place.

“Except it be for fornication,” or “saving for the cause of fornication,” as Matt. v.] This declares what kind of causes our Saviour meant; fornication being no natural and perpetual cause, but only accidental and temporary; therefore shews that head of causes from whence it is excepted, to be meant of the same sort. For exceptions are not logically deduced from a diverse kind, as to say whoso puts away for any natural cause except fornication, the exception would want salt. And if they understand it, whoso for any cause whatever, they cast themselves; granting divorce for frigidity a natural cause of their own allowing, though not here expressed, and for desertion without infidelity, whenas he who marries, as they allow him for desertion, deserts as well as is deserted, and finally puts away for another cause besides adultery. It will with all due reason therefore be thus better understood, whoso puts away for any accidental and temporary causes, except one of them, which is fornication. Thus this exception finds out the causes from whence it is excepted to be of the same kind, that is, casual, not continual.

“Saving for the cause of fornication.”] The New Testa-

ment, though it be said originally writ in Greek, yet hath nothing near so many Atticisms as Hebraisms, and Syriacisms, which was the majesty of God, not filing the tongue of scripture to a Gentilish idiom, but in a princely manner offering to them as to Gentiles and foreigners grace and mercy, though not in foreign words, yet in a foreign style that might induce them to the fountains; and though their calling were high and happy, yet still to acknowledge God's ancient people their betters, and that language the metropolitan language. He therefore who thinks to scholaize upon the gospel, though Greek, according to his Greek analogies, and hath not been auditor to the oriental dialects, shall want in the heat of his analysis no accommodation to stumble. In this place, as the 5th of Matth. reads it, "Saving for the cause of fornication," the Greek, such as it is, sounds it, except for the "word, report, speech, or proportion" of fornication. In which regard, with other inducements, many ancient and learned writers have understood this exception, as comprehending any fault equivalent and proportional to fornication. But truth is, the evangelist here Hebraizes, taking "word or speech" for "cause or matter," in the common Eastern phrase, meaning perhaps no more than if he had said "for fornication," as in this 19th chapter. And yet the word is found in the 5th of Exodus also signifying proportion, where the Israelites are commanded to do their tasks, "the matter of each day in his day." A task, we know, is a proportion of work, not doing the same thing absolutely every day, but so much. Whereby it may be doubtful yet, whether here be not excepted not only fornication itself, but other causes equipollent, and proportional to fornication. Which very word also to understand rightly, we must of necessity have recourse again to the Hebrew. For in the Greek and Latin sense, by fornication is meant the common prostitution of body for sale. So that they who are so exact for the letter shall be dealt with by the Lexicon, and the Etymologicon too if they please, and must be bound to forbid divorce for adultery also, until it come to open whoredom and trade, like that for which Claudius divorced Messalina. Since therefore they take not here the word fornication in the common significance, for an open exercise in the stews, but grant divorce for one single act of privatest adultery, not-

withstanding that the word speaks a public and notorious frequency of fact, not without price ; we may reason with as good leave, and as little straining to the text, that our Saviour on set purpose chose this word fornication, improperly applied to the lapse of adultery, that we might not think ourselves bound from all divorce, except when that fault hath been actually committed. For the language of scripture signifies by fornication (and others besides St. Austin so expounded it) not only the trespass of body, nor perhaps that between married persons, unless in a degree or quality as shameless as the bordello ; but signifies also any notable disobedience, or intractable carriage of the wife to the husband, as Judg. xix. 2, whereof at large in "the Doctrine of Divorce," l. 2, c. 18. Secondly, signifies the apparent alienation of mind not to idolatry, (which may seem to answer the act of adultery,) but far on this side, to any point of will-worship, though to the true God ; sometimes it notes the love of earthly things, or worldly pleasures, though in a right believer, sometimes the least suspicion of unwitting idolatry. As Numb. xv. 39, wilful disobedience to any of the least of God's commandments is called fornication : Psalm. lxxiii. 26, 27 ; a distrust only in God, and withdrawing from that nearness of zeal and confidence which ought to be, is called fornication. We may be sure it could not import thus much less than idolatry in the borrowed metaphor between God and man, unless it signified as much less than adultery in the ordinary acceptation between man and wife. Add also, that there was no need our Saviour should grant divorce for adultery, it being death by law, and law then in force. Which was the cause why Joseph sought to put away his betrothed wife privately, lest he should make her an example of capital punishment, as learnedest expounders affirm, Herod being a great zealot of the Mosaic law, and the pharisees great masters of the text, as the woman taken in adultery doubtless had cause to fear. Or if they can prove it was neglected, which they cannot do, why did our Saviour shape his answer to the corruption of that age, and not rather tell them of their neglect ? If they say he came not to meddle with their judicatures, much less then was it in his thought to make them new ones, or that divorce should be judicially restrained in a stricter manner by these his words, more than adultery

judicially acquitted by those his words to the adulteress. His sentence doth no more by law forbid divorce here, than by law it doth absolve adultery there. To them therefore, who have drawn this yoke upon Christians from his words thus wrested, nothing remains but the guilt of a presumption and perverseness, which will be hard for them to answer. Thus much that the word fornication is to be understood as the language of Christ understands it for a constant alienation and disaffection of mind, or for the continual practice of disobedience and crossness from the duties of love and peace; that is, in sum, when to be a tolerable wife is either naturally not in their power, or obstinately not in their will: and this opinion also is St. Austin's, lest it should hap to be suspected of novelty. Yet grant the thing here meant were only adultery, the reason of things will afford more to our assertion, than did the reason of words. For why is divorce unlawful but only for adultery? because, say they, that crime only breaks the matrimony. But this, I reply, The institution itself gainsays: for that which is most contrary to the words and meaning of the institution, that most breaks the matrimony; but a perpetual unmeetness and unwillingness to all the duties of help, of love, and tranquillity, is most contrary to the words and meaning of the institution; that therefore much more breaks matrimony than the act of adultery, though repeated. For this, as it is not felt, nor troubles him who perceives it not, so being perceived, may be soon repented, soon amended: soon, if it can be pardoned, may be redeemed with the more ardent love and duty in her who hath the pardon. But this natural unmeetness both cannot be unknown long, and ever after cannot be amended, if it be natural; and will not, if it be far gone obstinate. So that wanting aught in the instant to be as great a breach as adultery, it gains it in the perpetuity to be greater. Next, adultery does not exclude her other fitness, her other pleasingness: she may be otherwise both loving and prevalent, as many adulteresses be; but in this general unfitness or alienation she can be nothing to him that can please. In adultery nothing is given from the husband, which he misses, or enjoys the less, as it may be subtly given; but this unfitness defrauds him of the whole contentment which is sought in wedlock. And what benefit to him, though nothing be given

by the stealth of adultery to another, if that which there is to give, whether it be solace, or society, be not such as may justly content him? and so not only deprives him of what it should give him, but gives him sorrow and affliction, which it did not owe him. Besides, is adultery the greatest breach of matrimony in respect of the offence to God, or of the injury to man? If in the former, then other sins may offend God more, and sooner cause him to disunite his servant from being one flesh with such an offender. If in respect of the latter, other injuries are demonstrated therein more heavy to man's nature than the iterated act of adultery. God therefore, in his wisdom, would not so dispose his remedies, as to provide them for the less injuries, and not allow them for the greater. Thus is won both from the word fornication, and the reason of adultery, that the exception of divorce is not limited to that act, but enlarged to the causes above specified.

“And whoso marrieth her which is put away doth commit adultery.”] By this clause alone, if by nothing else, we may assure us that Christ intended not to deliver here the whole doctrine of divorce, but only to condemn abuses. Otherwise to marry after desertion, which the apostle, and the reformed churches at this day permit, is here forbid, as adultery. Be she never so wrongfully deserted, or put away, as the law then suffered, if thus forsaken and expelled, she accept the refuge and protection of any honest man who would love her better, and give herself in marriage to him; by what the letter guides us, it shall be present adultery to them both. This is either harsh and cruel, or all the churches, teaching as they do to the contrary, are loose and remiss; besides that the apostle himself stands deeply fined in a contradiction against our Saviour. What shall we make of this? what rather the common interpreter can make of it, for they be his own markets, let him now try; let him try which way he can wind in his Ver-tumnian distinctions and evasions, if his canonical gabardine of text and letter do not now sit too close about him, and pinch his activity: which if I err not, hath here hampered itself in a spring fit for those who put their confidence in alphabets. Spanheim, a writer of “*Evangelic Doubts*,” comes now and confesses, that our Saviour's words are “to be limited beyond the limitation there expressed, and excepted beyond their own

exception," as not speaking of what happened rarely, but what most commonly. Is it so rare, Spanheim, to be deserted? or was it then so rare to put away injuriously, that a person so hatefully expelled, should to the heaping of more injury be turned like an infectious thing out of all marriage fruition upon pain of adultery, as not considerable to the brevity of this half sentence? Of what then speaks our Saviour? "Of that collusion," saith he, "which was then most frequent among the Jews, of changing wives and husbands through inconstancy and unchaste desires." Colluders yourselves, as violent to this law of God by your unmerciful binding, as the pharisees by their unbounded loosening? Have thousands of Christian souls perished as to this life, and God knows what hath betided their consciences, for want of this healing explanation; and is it now at last obscurely drawn forth, only to cure a scratch, and leave the main wound spouting? "Whosoever putteth away his wife, except for fornication, committeth adultery." That shall be spoke of all ages, and all men, though never so justly otherwise moved to divorce: in the very next breath, "And whoso marrieth her which is put away committeth adultery:" the men are new and miraculous, they tell you now, "you are to limit it to that age, when it was in fashion to chop matrimonies; and must be meant of him who puts away with his wife's consent through the lightness and lewdness of them both." But by what rule of logic, or indeed of reason, is our commission to understand the antecedent one way and the consequent another? for in that habitude this whole verse may be considered: or at least to take the parts of a copulate axiom, both absolutely affirmative, and to say, the first is absolutely true, the other not, but must be limited to a certain time and custom; which is no less than to say they are both false? For in this compound axiom, be the parts never so many, if one of them do but falter, and be not equally absolute and general, the rest are all false. If, therefore, that "he who marries her which is put away commits adultery," be not generally true, neither is it generally true that "he commits adultery who puts away for other cause than fornication." And if the marrying her which is put away must be understood limited, which they cannot but yield it must, with the same limitation must be understood the putting away. Thus doth the common exposition confound

itself and justify this which is here brought, that our Saviour, as well in the first part of this sentence as in the second, prohibited only such divorces as the Jews then made through malice or through plotted licence, not those which are for necessary and just causes ; where charity and wisdom disjoins that which not God, but error and disaster, joined.

And there is yet to this our exposition, a stronger siding friend, than any can be an adversary, unless St. Paul be doubted, who repeating a command concerning divorce, 1 Cor. vii., which is agreed by writers to be the same with this of our Saviour, and appointing that the “ wife remain unmarried, or be reconciled to her husband,” leaves it infallible, that our Saviour spake chiefly against putting away for casual and cholerick disagreements, or any other cause which may with human patience and wisdom be reconciled ; not hereby meaning to hale and dash together the irreconcilable aversations of nature, nor to tie up a faultless person like a parricide, as it were into one sack with an enemy, to be his causeless tormentor and executioner the length of a long life. Lastly, let this sentence of Christ be understood how it will, yet that it was never intended for a judicial law, to be enforced by the magistrate, besides that the office of our Saviour had no such purpose in the gospel, this latter part of the sentence may assure us, “ And whoso marrieth her which is put away, commits adultery.” Shall the exception for adultery belong to this clause or not ? If not, it would be strange, that he who marries a woman really divorced for adultery, as Christ permitted, should become an adulterer by marrying one who is now no other man’s wife, himself being also free, who might by this means reclaim her from common whoredom. And if the exception must belong hither, then it follows that he who marries an adulteress divorced commits no adultery ; which would soon discover to us what an absurd and senseless piece of injustice this would be, to make a civil statute of in penal courts : whereby the adulteress put away may marry another safely, and without a crime to him that marries her ; but the innocent and wrongfully divorced shall not marry again without the guilt of adultery both to herself and to her second husband. This saying of Christ, therefore, cannot be made a temporal law, were it but for this reason. Nor is it easy to say what coherence there is at all in it from the letter, to

any perfect sense not obnoxious to some absurdity, and seems much less agreeable to whatever else of the gospel is left us written: doubtless by our Saviour spoken in that fierceness and abstruse intricacy, first, to amuse his tempters, and admonish in general the abusers of that Mosaic law; next, to let Herod know a second knower of his unlawful act, though the Baptist were beheaded; last, that his disciples and all good men might learn to expound him in this place, as in all other his precepts, not by the written letter, but by that unerring paraphrase of Christian love and charity, which is the sum of all commands, and the perfection.

Ver 10. "His disciples say unto him, If the case of the man be so with his wife, it is not good to marry."

This verse I add, to leave no objection behind unanswered: for some may think, if this our Saviour's sentence be so fair, as not commanding aught that patience or nature cannot brook, why then did the disciples murmur and say, "It is not good to marry?" I answer, that the disciples had been longer bred up under the pharisæan doctrine, than under that of Christ, and so no marvel though they yet retained the infection of loving old licentious customs; no marvel though they thought it hard they might not for any offence, that thoroughly angered them, divorce a wife, as well as put away a servant, since it was but giving her a bill, as they were taught. Secondly, it was no unwonted thing with them not to understand our Saviour in matters far easier. So that be it granted their conceit of this text was the same which is now commonly conceived, according to the usual rate of their capacity then, it will not hurt a better interpretation. But why did not Christ, seeing their error, inform them? for good cause: it was his professed method not to teach them all things at all times, but each thing in due place and season. Christ said, Luke xxii., that "he who had no sword, should sell his garment and buy one:" the disciples took it in a manifest wrong sense, yet our Saviour did not there inform them better. He told them, "it was easier for a camel to go through a needle's eye," than a rich man in at heaven-gate. They were "amazed exceedingly:" he explained himself to mean of those "who trust in riches," Mark x. "They were amazed then out of measure," for so Mark relates it;

as if his explaining had increased their amazement in such a plain case, and which concerned so nearly their calling to be informed in. Good reason, therefore, if Christ at that time did not stand amplifying, to the thick prejudice and tradition wherein they were, this question of more difficulty, and less concernment to any perhaps of them in particular. Yet did he not omit to sow within them the seeds of a sufficient determining, against the time that his promised Spirit should bring all things to their memory. He had declared in their hearing not long before, how distant he was from abolishing the law itself of divorce; he had referred them to the institution; and after all this, gives them a set answer, from which they might collect what was clear enough, that "all men cannot receive all sayings," ver. 11. If such regard be had to each man's receiving of marriage or single life, what can arise, that the same Christian regard should not be had in most necessary divorce? All which instructed both them and us, that it beseemed his disciples to learn the deciding of this question, which hath nothing new in it, first by the institution, then by the general grounds of religion, not by a particular saying here and there, tempered and levelled only to an incident occasion, the riddance of a tempting assault. For what can this be but weak and shallow apprehension, to forsake the standard principles of institution, faith and charity; then to be blank and various at every occurrence in scripture, and in a cold spasm of scruple, to rear peculiar doctrines upon the place, that shall bid the gray authority of most unchangeable and sovereign rules to stand by and be contradicted? Thus to this evangelic precept of famous difficulty, which for these many ages weakly understood, and violently put in practice, hath made a shambles rather than an ordinance of matrimony, I am firm a truer exposition cannot be given. If this or that argument here used please not every one, there is no scarcity of arguments, any half of them will suffice. Or should they all fail, as truth itself can fail as soon, I should content me with the institution alone to wage this controversy, and not distrust to evince. If any need it not, the happier; yet Christians ought to study earnestly what may be another's need. But if, as mortal mischances are, some hap to need it, let them be sure they abuse not, and give God his thanks, who hath revived this remedy, not too late for them, and

scuured off an inveterate misexposition from the gospel : a work not to perish by the vain breath or doom of this age. Our next industry shall be, under the same guidance, to try with what fidelity that remaining passage in the Epistles touching this matter hath been commented.

I Cor. vii. 10, &c.

10. " And unto the married I command," &c.

11. " And let not the husband put away his wife."

This intimates but what our Saviour taught before, that divorce is not rashly to be made, but reconciliation to be persuaded and endeavoured, as oft as the cause can have to do with reconciliation, and is not under the dominion of blameless nature ; which may have reason to depart, though seldomest and last from charitable love, yet sometimes from friendly, and familiar, and something oftener from conjugal love, which requires not only moral, but natural causes to the making and maintaining ; and may be warrantably excused to retire from the deception of what it justly seeks, and the ill requitals which unjustly it finds. For nature hath her zodiac also, keeps her great annual circuit over human things, as truly as the sun and planets in the firmament ; hath her anomalies, hath her obliquities in ascensions and declinations, accesses and recesses, as blamelessly as they in heaven. And sitting in her planetary orb with two reins in each hand, one strait, the other loose, tempers the course of minds as well as bodies to several conjunctions and oppositions, friendly or unfriendly aspects, consenting ofttest with reason, but never contrary. This in the effect no man of meanest reach but daily sees ; and though to every one it appear not in the cause, yet to a clear capacity, well nurtured with good reading and observation, it cannot but be plain and visible. Other exposition, therefore, than hath been given to former places, that give light to these two summary verses, will not be needful : save only that these precepts are meant to those married who differ not in religion.

" But to the rest speak I, not the Lord : if any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away."

Now follows what is to be done, if the persons wedded be of a different faith. The common belief is, that a Christian is here

commanded not to divorce, if the infidel please to stay, though it be but to vex, or to deride, or to seduce the Christian. This doctrine will be the easy work of a refutation. The other opinion is, that a Christian is here conditionally permitted to hold wedlock with a misbeliever only, upon hopes limited by Christian prudence, which without much difficulty shall be defended. That this here spoken by Paul, not by the Lord, cannot be a command, these reasons avouch. First, the law of Moses, *Exod. xxxiv. 16; Deut. vii. 3, 6*, interpreted by Ezra and Nehemiah, two infallible authors, commands to divorce an infidel not for the fear only of a ceremonious defilement, but of an irreligious seducement, feared both in respect of the believer himself, and of his children in danger to be perverted by the misbelieving parent, *Nehem. xiii. 24, 26*. And Peter Martyr thought this a convincing reason. If therefore the legal pollution vanishing have abrogated the ceremony of this law, so that a Christian may be permitted to retain an infidel without uncleanness, yet the moral reason of divorcing stands to eternity, which neither apostle nor angel from heaven can countermand. All that they reply to this is their human warrant, that God will preserve us in our obedience to this command against the danger of seducement. And so undoubtedly he will, if we understand his commands aright; if we turn not this evangelic permission into a legal, and yet illegal, command; if we turn not hope into bondage, the charitable and free hope of gaining another into the forced and servile temptation of losing ourselves: but more of this beneath. Thus these words of Paul by common doctrine made a command, are made a contradiction to the moral law.

Secondly, Not the law only, but the gospel from the law, and from itself, requires even in the same chapter, where divorce between them of one religion is so narrowly forbid, rather than our Christian love should come into danger of backsliding, to forsake all relations, how near soever, and the wife expressly, with promise of a high reward, *Matt. xix*. And he who hates not father or mother, wife or children, hindering his Christian course, much more if they despise or assault it, cannot be a disciple, *Luke xiv*. How can the apostle then command us to love and continue in that matrimony, which our Saviour bids us hate and forsake? They

can as soon teach our faculty of respiration to contract and to dilate itself at once, to breathe and to fetch breath in the same instant, as teach our minds how to do such contrary acts as these towards the same object, and as they must be done in the same moment. For either the hatred of her religion, and her hatred to our religion, will work powerfully against the love of her society, or the love of that will by degrees flatter out all our zealous hatred and forsaking, and soon ensnare us to unchristianly compliances.

Thirdly, In marriage there ought not only to be a civil love, but such a love as Christ loves his church; but where the religion is contrary without hope of conversion, there can be no love, no faith, no peaceful society; (they of the other opinion confess it;) nay, there ought not to be, further than in expectation of gaining a soul: when that ceases, we know God hath put an enmity between the seed of the woman, and the seed of the serpent. Neither should we "love them that hate the Lord," as the prophet told Jehoshaphat, 2 Chron. xix. And this apostle himself in another place warns us, that we "be not unequally yoked with infidels," 2 Cor. vi.; for that there can be no fellowship, no communion, no concord between such. Outward commerce and civil intercourse cannot perhaps be avoided; but true friendship and familiarity there can be none. How vainly therefore, not to say how impiously, would the most inward and dear alliance of marriage or continuance in marriage be commanded, where true friendship is confessed impossible! For, say they, we are forbid here to marry with an infidel, not bid to divorce. But to rob the words thus of their full sense, will not be allowed them: it is not said, Enter not into yoke, but, "Be not unequally yoked;" which plainly forbids the thing in present act, as well as in purpose: and his manifest conclusion is, not only that "we should not touch," but that having touched, "we should come out from among them, and be separate;" with the promise of a blessing thereupon, that "God will receive us, will be our Father, and we his sons and daughters," ver. 17, 18. Why we should stay with an infidel after the expense of all our hopes can be but for a civil relation; but why we should depart from a seducer, setting aside the misconstruction of this place, is from a religious necessity of departing. The worse cause

therefore of staying (if it be any cause at all, for civil government forces it not) must not overtop the religious cause of separating, executed with such an urgent zeal, and such a prostrate humiliation, by Ezra and Nehemiah. What God hates to join, certainly he cannot love should continue joined; it being all one in matter of ill consequence, to marry, or to continue married with an infidel, save only so long as we wait willingly, and with a safe hope. St. Paul therefore, citing here a command of the Lord Almighty, for so he terms it, that we should separate, cannot have bound us with that which he calls his own, whether command or counsel, that we should not separate.

Which is the fourth reason, for he himself takes care lest we should mistake him: "but to the rest speak I, not the Lord." If the Lord spake not, then man spake it, and man hath no lordship to command the conscience: yet modern interpreters will have it a command, maugre St. Paul himself; they will make him a prophet like Caiaphas, to speak the word of the Lord, not thinking, nay, denying to think; though he disavow to have received it from the Lord, his word shall not be taken; though an apostle, he shall be borne down in his own epistle, by a race of expositors who presume to know from whom he spake, better than he himself. Paul deposes, that the Lord speaks not this; they, that the Lord speaks it: can this be less than to brave him with a full-faced contradiction? Certainly to such a violence as this, for I cannot call it an expounding, what a man should answer I know not, unless that if it be their pleasure next to put a gag into the apostle's mouth, they are already furnished with a commodious audacity toward the attempt. Beza would seem to shun the contradictory, by telling us that the Lord spake it not in person, as he did the former precept. But how many other doctrines doth St. Paul deliver, which the Lord spake not in person, and yet never uses this preamble but in things indifferent? So long as we receive him for a messenger of God, for him to stand sorting sentences, what the Lord spake in person, and what he, not the Lord in person, would be but a chill trifling, and his readers might catch an ague the while. But if we shall supply the grammatical ellipsis regularly, and as we must in the same tense, all will be then clear; for we cannot supply it thus, To the

rest I speak, the Lord spake not; but, I speak, the Lord speaks not. If then the Lord neither spake in person, nor speaks it now, the apostle testifying both, it follows duly, that this can be no command. Forsooth the fear is, lest this, not being a command, would prove an evangelic counsel, and so make way for supererogations. As if the apostle could not speak his mind in things indifferent, as he doth in four or five several places of this chapter with the like preface of not commanding, but that the doubted inconvenience of supererogating must needs rush in. And how adds it to the word of the Lord, (for this also they object,) whenas the apostle by his Christian prudence guides us in the liberty which God hath left us to, without command? Could not the Spirit of God instruct us by him what was free, as well as what was not? But what need I more, when Cameron, an ingenuous writer, and in high esteem, solidly confutes the surmise of a command here, and among other words hath these, that “when Paul speaks as an apostle, he uses this form,” The Lord saith, not I, ver. 10; “but as a private man he saith, I speak, not the Lord.” And thus also all the prime fathers, Austin, Jerome, and the rest, understood this place.

Fifthly, The very stating of the question declares this to be no command: “If any brother hath an unbelieving wife, and she be pleased to dwell with him, let him not put her away.” For the Greek word *συνευδοκεῖ* does not imply only her being pleased to stay, but his being pleased to let her stay: it must be a consent of them both. Nor can the force of this word be rendered less, without either much negligence or iniquity of him that otherwise translates it. And thus the Greek church also and their synods understood it, who best knew what their own language meant, as appears by Matthæus Monachus, an author set forth by Leunclavius, and of antiquity perhaps not inferior to Balsamon, who writes upon the canons of the apostles: this author in his chap. “That marriage is not to be made with heretics,” thus recites the second canon of the 6th synod: “As to the Corinthians, Paul determines, If the believing wife choose to live with the unbelieving husband, or the believing husband with the unbelieving wife. Mark,” saith he, “how the apostle here condescends: if the believer please to dwell with the unbeliever; so that if he please not, out of doubt

the marriage is dissolved. And I am persuaded it was so in the beginning, and thus preached." And thereupon gives an example of one, who though not deserted, yet by the decree of Theodotus the patriarch divorced an unbelieving wife. What therefore depends in the plain state of this question on the consent and well liking of them both must not be a command. Lay next the latter end of the 11th verse to the 12th, (for wherefore else is logic taught us?) in a discreet axiom, as it can be no other by the phrase; "The Lord saith, Let not the husband put away his wife: but I say, Let him not put away a misbelieving wife." This sounds as if by the judgment of Paul a man might put away any wife but the misbelieving; or else the parts are not discrete, or dissentany, for both conclude not putting away, and consequently in such a form the proposition is ridiculous. Of necessity therefore the former part of this sentence must be conceived, as understood, and silently granted, that although the Lord command to divorce an infidel, yet I, not the Lord, command you. No; but give my judgment, that for some evangelic reasons a Christian may be permitted not to divorce her. Thus while we reduce the brevity of St. Paul to a plainer sense, by the needful supply of that which was granted between him and the Corinthians, the very logic of his speech extracts him confessing, that the Lord's command lay in a seeming contrariety to this his counsel: and that he meant not to thrust out a command of the Lord by a new one of his own, as one nail drives another, but to release us from the rigour of it, by the right of the gospel, so far forth as a charitable cause leads us in the hope of winning another soul without the peril of losing our own. For this is the glory of the gospel, to teach us that "the end of the commandment is charity," 1 Tim. i., not the drudging out a poor and worthless duty forced from us by the tax and tale of so many letters. This doctrine therefore can be no command, but it must contradict the moral law, the gospel, and the apostle himself, both elsewhere and here also even in the act of speaking.

If then it be no command, it must remain to be a permission; and that not absolute, for so it would be still contrary to the law, but with such a caution as breaks not the law, but, as the manner of the gospel is, fulfils it through charity.

The law had two reasons : the one was ceremonial, the pollution that all Gentiles were to the Jews ; this the vision of Peter had abolished, Acts x., and cleansed all creatures to the use of a Christian. The Corinthians understood not this, but feared lest dwelling in matrimony with an unbeliever, they were defiled. The apostle discusses that scruple with an evangelic reason, shewing them that although God heretofore under the law, not intending the conversion of the Gentiles, except some special ones, held them as polluted things to the Jew, yet now purposing to call them in, he hath purified them from that legal uncleanness wherein they stood, to use and to be used in a pure manner.

For saith he, " The unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband, else were your children unclean ; but now they are holy." That is, they are sanctified to you, from that legal impurity which you so fear ; and are brought into a near capacity to be holy, if they believe, and to have free access to holy things. In the mean time, as being God's creatures, a Christian hath power to use them according to their proper use ; in as much as now, " all things to the pure are become pure." In this legal respect therefore ye need not doubt to continue in marriage with an unbeliever. Thus others also expound this place, and Cameron especially. This reason warrants us only what we may do without fear of pollution, does not bind us that we must. But the other reason of the law to divorce an infidel was moral, the avoiding of enticement from the true faith. This cannot shrink ; but remains in as full force as ever, to save the actual Christian from the snare of a misbeliever. Yet if a Christian full of grace and spiritual gifts, finding the misbeliever not frowardly affected, fears not a seducing, but hopes rather a gaining, who sees not that this moral reason is not violated by not divorcing, which the law commanded to do, but better fulfilled by the excellence of the gospel working through charity ? For neither the faithful is seduced, and the unfaithful is either saved, or with all discharge of love and evangelic duty sought to be saved. But contrariwise, if the infirm Christian shall be commanded here against his mind, against his hope, and against his strength, to dwell with all the scandals, the household persecutions, or alluring temptations of an infidel, how

is not the gospel by this made harsher than the law, and more yoking? Therefore the apostle, ere he deliver this other reason why we need not in all haste put away an infidel, his mind misgiving him, lest he should seem to be the imposer of a new command, stays not for method, but with an abrupt speed inserts the declaration of their liberty in this matter.

“But if the unbelieving depart, let him depart; a brother or a sister is not under bondage in such cases: but God hath called us to peace.”

“But if the unbelieving depart.”] This cannot be restrained to local departure only; for who knows not that an offensive society is worse than a forsaking? If his purpose of cohabitation be to endanger the life, or the conscience, Beza himself is half persuaded, that this may purchase to the faithful person the same freedom that a desertion may; and so Gerard, and others whom he cites. If, therefore, he depart in affection; if he depart from giving hope of his conversion; if he disturb, or scoff at religion, seduce or tempt; if he rage, doubtless not the weak only, but the strong may leave him; if not for fear, yet for the dignity’s sake of religion, which cannot be liable to all base affronts, merely for the worshipping of a civil marriage. I take therefore “departing” to be as large as the negative of being well pleased; that is, if he be not pleased for the present to live lovingly, quietly, inoffensively, so as may give good hope; which appears well by that which follows.

“A brother or a sister is not under bondage in such cases.”] If St. Paul provide seriously against the bondage of a Christian, it is not the only bondage to live unmarried for a deserting infidel, but to endure his presence intolerably, to bear indignities against his religion in words or deeds, to be wearied with seducements, to have idolatries and superstitions ever before his eyes, to be tormented with impure and profane conversation; this must needs be bondage to a Christian: is this left all unprovided for, without remedy, or freedom granted? Undoubtedly, no; for the apostle leaves it further to be considered with prudence, what bondage a brother or sister is not under, not only in this case, but as he speaks himself plurally, “in such cases.”

“But God hath called us to peace.”] To peace, not to

bondage, not to brabbles and contentions with him who is not pleased to live peaceably, as marriage and Christianity require. And where strife arises from a cause hopeless to be allayed, what better way to peace than by separating that which is ill joined? It is not divorce that first breaks the peace of a family, as some fondly comment on this place; but it is peace already broken, which, when other cures fail, can only be restored to the faultless person by a necessary divorce. And St. Paul here warrants us to seek peace, rather than to remain in bondage. If God hath called us to peace, why should we not follow him? why should we miserably stay in perpetual discord under a servitude not required?

“For what knowest thou, O wife, whether thou shalt save thy husband,” &c.] St. Paul having thus cleared himself, not to go about the mining of our Christian liberty, not to cast a snare upon us, which to do he so much hated, returns now to the second reason of that law, to put away an infidel for fear of seducement, which he does not here contradict with a command now to venture that; but if neither the infirmity of the Christian, nor the strength of the unbeliever, be feared, but hopes appearing that he may be won, he judges it no breaking of that law, though the believer be permitted to forbear divorce, and can abide, without the peril of seducement, to offer the charity of a salvation to wife or husband, which is the fulfilling, not the transgressing, of that law; and well worth the undertaking with much hazard and patience. For what knowest thou whether thou shalt save thy wife that is, till all means convenient and possible with discretion and probability, as human things are, have been used. For Christ himself sends not our hope on pilgrimage to the world’s end; but sets it bounds, beyond which we need not wait on a brother, much less on an infidel. If after such a time we may count a professing Christian no better than a heathen, after less time perhaps we may cease to hope of a heathen, that he will turn Christian. Otherwise, to bind us harder than the law, and tell us we are not under bondage, is mere mockery. If, till the unbeliever please to part, we may not stir from the house of our bondage, then certain this our liberty is not grounded in the purchase of Christ, but in the pleasure of a miscreant. What knows the loyal husband, whether he may not save the adulteress? he is not therefore

bound to receive her. What knows the wife, but she may reclaim her husband who hath deserted her? Yet the reformed churches do not enjoin her to wait longer than after the contempt of an ecclesiastical summons. Beza himself here befriends us with a remarkable speech:—"What could be firmly constituted in human matters, if under pretence of expecting grace from above, it should be never lawful for us to seek our right?" And yet in other cases not less reasonable to obtain a most just and needful remedy by divorce, he turns the innocent party to a task of prayers beyond the multitude of beads and rosaries, to beg the gift of chastity in recompense of an injurious marriage. But the apostle is evident enough: "We are not under bondage;" trusting that he writes to those who are not ignorant what bondage is, to let supercilious determiners cheat them of their freedom. God hath called us to peace, and so doubtless hath left in our hands how to obtain it seasonably, if it be not our own choice to sit ever like novices wretchedly servile.

Thus much the apostle in this question between Christian and pagan, to us now of little use; yet supposing it written for our instruction, as it may be rightly applied, I doubt not but that the difference between a true believer and a heretic, or any one truly religious, either deserted or seeking divorce from any one grossly erroneous or profane, may be referred hither. For St. Paul leaves us here the solution not of this case only, which little concerns us, but of such like cases, which may occur to us. For where the reasons directly square, who can forbid why the verdict should not be the same? But this the common writers allow us not. And yet from this text, which in plain words give liberty to none, unless deserted by an infidel, they collect the same freedom, though the desertion be not for religion, which, as I conceive, they need not do; but may, without straining, reduce it to the cause of fornication. For first, they confess that desertion is seldom without a just suspicion of adultery: next, it is a breach of marriage in the same kind, and in some sort worse: for adultery, though it give to another, yet it bereaves not all; but the deserter wholly denies all right, and makes one flesh twain, which is counted the absolute breach of matrimony, and causes the other, as much as in him lies, to commit sin, by being so left. Nevertheless, those reasons, which

they bring of establishing by this place the like liberty from any desertion, are fair and solid: and if the thing be lawful, and can be proved so, more ways than one, so much the safer. Their arguments I shall here recite, and that they may not come idle, shall use them to make good the like freedom to divorce for other causes; and that we are no more under bondage to any heinous default against the main ends of matrimony, than to a desertion: first, they allege that, 1 Tim. v. 8, "If any provide not for those of his own house, he hath denied the faith, and is worse than an infidel." But a deserter, say they, can have no care of them who are most his own; therefore the deserted party is not less to be righted against such a one than against an infidel." With the same evidence I argue, that man or wife, who hates in wedlock, is perpetually unsociable, unpeaceful, or unduteous, either not being able, or not willing to perform what the main ends of marriage demand in help and solace, cannot be said to care for who should be dearest in the house; therefore is worse than an infidel in both regards, either in undertaking a duty which he cannot perform, to the undeserved and unspeakable injury of the other party so defrauded and betrayed, or not performing what he hath undertaken, whenas he may or might have, to the perjury of himself, more irreligious than heathenism. The blameless person, therefore, hath as good a plea to sue out his delivery from this bondage, as from the desertion of an infidel. Since most writers cannot but grant that desertion is not only a local absence but an intolerable society; or if they grant it not, the reasons of St. Paul grant it, with as much leave as they grant to enlarge a particular freedom from paganism into a general freedom from any desertion. Secondly, they reason from the likeness of either fact, "the same loss redounds to the deserted by a Christian, as by an infidel, the same peril of temptation." And I in like manner affirm, that if honest and free persons may be allowed to know what is most to their own loss, the same loss and discontent, but worse disquiet, with continual misery and temptation, resides in the company, or better called the persecution of an unfit, or an unpeaceable consort, than by his desertion. For then the deserted may enjoy himself at least. And he who deserts is more favourable to the party whom his presence afflicts, than that importunate thing, which is

and will be ever conversant before the eyes, a loyal and individual vexation. As for those who still rudely urge it no loss to marriage, no desertion, so long as the flesh is present, and offers a benevolence that hates, or is justly hated, I am not of that vulgar and low persuasion to think such forced embracements as these worth the honour or the humanity of marriage, but far beneath the soul of a rational and freeborn man. Thirdly, they say, "It is not the infidelity of the deserter, but the desertion of the infidel, from which the apostle gives this freedom:" and I join, that the apostle could as little require our subjection to an unfit and injurious bondage present, as to an infidel absent. To free us from that which is an evil by being distant, and not from that which is an inmate, and in the bosom evil, argues an improvident and careless deliverer. And thus all occasions, which way soever they turn, are not unofficious to administer something which may conduce to explain or to defend the assertion of this book touching divorce. I complain of nothing, but that it is indeed too copious to be the matter of a dispute, or a defence, rather to be yielded, as in the best ages, a thing of common reason, not of controversy. What have I left to say? I fear to be more elaborate in such a perspicuity as this, lest I should seem not to teach, but to upbraid the dulness of an age; not to commune with reason in men, but to deplore the loss of reason from among men: this only, and not the want of more to say, is the limit of my discourse.

Who among the fathers have interpreted the words of Christ concerning divorce, as is here interpreted; and what the civil law of Christian emperors in the primitive church determined.

Although testimony be in logic an argument rightly called "inartificial," and doth not solidly fetch the truth by multiplicity of authors, nor argue a thing false by the few that hold so; yet seeing most men from their youth so accustom, as not to scan reason, nor clearly to apprehend it, but to trust for that the names and numbers of such, as have got, and many times undeservedly, the reputation among them to know much; and because there is a vulgar also of teachers, who are as blindly by whom they fancy led, as they lead the people, it will not be amiss for them

who had rather list themselves under this weaker sort, and follow authorities, to take notice that this opinion which I bring, hath been favoured, and by some of those affirmed, who in their time were able to carry what they taught, had they urged it, through all Christendom; or to have left it such a credit with all good men, as they who could not boldly use the opinion, would have feared to censure it. But since by his appointment on whom the times and seasons wait, every point of doctrine is not fatal to be thoroughly sifted out in every age, it will be enough for me to find, that the thoughts of wisest heads heretofore, and hearts no less revered for devotion, have tended this way, and contributed their lot in some good measure towards this which hath been here attained. Others of them, and modern especially, have been as full in the assertion, though not so full in the reason; so that either in this regard, or in the former, I shall be manifest in a middle fortune to meet the praise or dispraise of being something first.

But I defer not what I undertook to shew, that in the church both primitive and reformed, the words of Christ have been understood to grant divorce for other causes than adultery; and that the word fornication in marriage hath a larger sense than that commonly supposed.

Justin Martyr in his first Apology, written within fifty years after St. John died, relates a story which Eusebius transcribes, that a certain matron of Rome, the wife of a vicious husband, herself also formerly vicious, but converted to the faith, and persuading the same to her husband, at least the amendment of his wicked life; upon his not yielding to her daily entreaties and persuasions in this behalf, procured by law to be divorced from him. This was neither for adultery, nor desertion, but as the relation says, "esteeming it an ungodly thing to be the consort of bed with him, who against the law of nature and of right sought out voluptuous ways." Suppose he endeavoured some unnatural abuse, as the Greek admits that meaning, it cannot yet be called adultery; it therefore could be thought worthy of divorce no otherwise than as equivalent, or worse; and other vices will appear in other respects as much divorcive. Next, it is said her friends advised her to stay a while; and what reason gave they; not because they held unlawful

what she purposed, but because they thought she might longer yet hope his repentance. She obeyed, till the man going to Alexandria, and from thence reported to grow still more impenitent, not for any adultery or desertion, whereof neither can be gathered, but saith the Martyr, and speaks it like one approving, "lest she should be partaker of his unrighteous and ungodly deeds, remaining in wedlock, the communion of bed and board with such a person, she left him by a lawful divorce." This cannot but give us the judgment of the church in those pure and next to apostolic times. For how else could the woman have been permitted, or here not reprehended? and if a wife might then do this without reproof, a husband certainly might no less, if not more.

Tertullian, in the same age, writing his fourth Book against Marcion, witnesses "that Christ, by his answer to the pharisees, protected the constitution of Moses as his own, and directed the institution of the Creator," for I alter not his Carthaginian phrase: "He excused rather than destroyed the constitution of Moses; I say, he forbade conditionally, 'If any one therefore put away, that he may marry another;' so that if he prohibited conditionally, then not wholly: and what he forbade not wholly, he permitted otherwise, where the cause ceases for which he prohibited:" that is, when a man makes it not the cause of his putting away, merely that he may marry again. "Christ teaches not contrary to Moses, the justice of divorce hath Christ the asserter: he would not have marriage separate, nor kept with ignominy, permitting then a divorce;" and guesses that this vehemence of our Saviour's sentence was chiefly bent against Herod, as was cited before. Which leaves it evident how Tertullian interpreted this prohibition of our Saviour: for whereas the text is, "Whosoever putteth away, and marrieth another;" wherefore should Tertullian explain it, "Whosoever putteth away that he may marry another," but to signify his opinion, that our Saviour did not forbid divorce from an unworthy yoke, but forbid the malice or the lust of a needless change, and chiefly those plotted divorces then in use?

Origen in the next century testifies to have known certain who had the government of churches in his time, who permitted some to marry, while yet their former husbands lived, and excuses the deed, as done "not without cause, though without scrip-

ture," which confirms that cause not to be adultery; for how then was it against scripture that they married again? And a little beneath, for I cite his seventh homily on Matthew, saith he, "to endure faults worse than adultery and fornication, seems a thing unreasonable;" and disputes therefore that Christ did not speak by "way of precept, but as it were expounding." By which and the like speeches, Origen declares his mind, far from thinking that our Saviour confined all the causes of divorce to actual adultery.

Lactantius, of the age that succeeded, speaking of this matter in the 6th of his "Institutions," hath these words: "But lest any think he may circumscribe divine precepts, let this be added, that all misinterpreting, and occasion of fraud or death may be removed, he commits adultery who marries the divorced wife; and besides the crime of adultery, divorces a wife that he may marry another." To divorce and marry another, and to divorce that he may marry another, are two different things; and imply that Lactantius thought not this place the forbidding of all necessary divorce, but such only as proceeded from the wanton desire of a future choice, not from the burden of a present affliction.

About this time the council of Eliberis in Spain decreed the husband excommunicate, "if he kept his wife being an adulteress; but if he left her, he might after ten years be received into communion, if he retained her any while in his house after the adultery known." The council of Neocæsaria, in the year 314, decreed, That if the wife of any laic were convicted of adultery, that man could not be admitted into the ministry: if after ordination it were committed, he was to divorce her; if not, he could not hold his ministry. The council of Nantes condemned in seven years' penance the husband that would reconcile with an adulteress. But how proves this that other causes may divorce? It proves thus: There can be but two causes why these councils enjoined so strictly the divorcing of an adulteress, either as an offender against God, or against the husband; in the latter respect they could not impose on him to divorce; for every man is the master of his own forgiveness: who shall hinder him to pardon the injuries done against himself? It follows therefore, that the divorce of an adulteress was commanded by these three councils, as it was a sin against God;

and by all consequence they could not but believe that other sins as heinous might with equal justice be the ground of a divorce.

Basil in his 73rd rule, as Chamier numbers it, thus determines: "That divorce ought not to be, unless for adultery, or the hinderance to a godly life." What doth this but proclaim aloud more causes of divorce than adultery, if by other sins besides this, in wife or husband, the godliness of the better person may be certainly hindered and endangered?

Epiphanius, no less ancient, writing against heretics, and therefore should himself be orthodoxal above others, acquaints us in his second book, tom. i., not that his private persuasion was, but that the whole church in his time generally thought other causes of divorce lawful besides adultery, as comprehended under that name: "If," saith he, "a divorce happen for any cause, either fornication or adultery, or any heinous fault, the word of God blames not either the man or wife marrying again, nor cuts them off from the congregation, or from life, but bears with the infirmity; not that he may keep both wives, but that leaving the former he may be lawfully joined to the latter: the holy word and the holy church of God, commiserates this man, especially if he be otherwise of good conversation, and live according to God's law." This place is clearer than exposition, and needs no comment.

Ambrose, on the 16th of Luke, teaches "that all wedlock is not God's joining:" and to the 19th of Prov., "That a wife is prepared of the Lord," as the old Latin translates it, he answers, that the Septuagint renders it, "a wife is fitted by the Lord, and tempered to a kind of harmony; and where that harmony is, there God joins; where it is not, there dissension reigns, which is not from God, for God is love." This he brings to prove the marrying of Christian with Gentile to be no marriage, and consequently divorced without sin: but he who sees not this argument how plainly it serves to divorce any untunable, or unatunable matrimony, sees little. On the First to the Cor. vii. he grants a woman may leave her husband not only for fornication, "but for apostacy, and inverting nature, though not marry again: but the man may:" here are causes of divorce assigned other than adultery. And going on he affirms, "that the

cause of God is greater than the cause of matrimony; that the reverence of wedlock is not due to him who hates the author thereof; that no matrimony is firm without devotion to God; that dishonour done to God acquits the other being deserted from the bond of matrimony; that the faith of marriage is not to be kept with such." If these contorted sentences be aught worth, it is not the desertion that breaks what is broken, but the impiety; and who then may not for that cause better divorce, than tarry to be deserted? or these grave sayings of St. Ambrose are but knacks.

Jerome on the 19th of Matthew explains, that for the cause of fornication, or the "suspicion thereof, a man may freely divorce." What can breed that suspicion, but sundry faults leading that way? By Jerome's consent therefore divorce is free not only for actual adultery, but for any cause that may incline a wise man to the just suspicion thereof.

Austin also must be remembered among those who hold, that this instance of fornication gives equal inference to other faults equally hateful, for which to divorce: and therefore in his books to Pollentius he disputes, "that infidelity, as being a greater sin than adultery, ought so much the rather cause a divorce." And on the sermon on the mount, under the name of fornication, will have "idolatry, or any harmful superstition," contained, which are not thought to disturb matrimony so directly as some other obstinacies and disaffections, more against the daily duties of that covenant, and in the Eastern tongues not unfrequently called fornication, as hath been shewn. "Hence is understood," saith he, "that not only for bodily fornication, but for that which draws the mind from God's law, and foully corrupts it, a man may without fault put away his wife, and a wife her husband; because the Lord excepts the cause of fornication, which fornication we are constrained to interpret in a general sense." And in the first book of his "Retractations," chap. 16, he retracts not this his opinion, but commends it to serious consideration; and explains that he counted not there all sin to be fornication, but the more detestable sort of sins. The cause of fornication therefore is not in this discourse newly interpreted to signify other faults infringing the duties of wedlock, besides adultery.

Lastly, the council of Agatha in the year 506, can. 25,

decreed, that “if laymen who divorced without some great fault, or giving no probable cause, therefore divorced, that they might marry some unlawful person, or some other man’s, if before the provincial bishops were made acquainted, or judgment passed, they presumed this, excommunication was the penalty.” Whence it follows, that if the cause of divorce were some great offence, or that they gave probable causes for what they did, and did not therefore divorce, that they might presume with some unlawful person, or what was another man’s, the censure of church in those days did not touch them.

Thus having alleged enough to shew, after what manner the primitive church for above five hundred years understood our Saviour’s words touching divorce, I shall now, with a labour less dispersed, and sooner dispatched, bring under view what the civil law of those times constituted about this matter: I say the civil law, which is the honour of every true civilian to stand for, rather than to count that for law, which the pontifical canon had enthralled them to, and instead of interpreting a generous and elegant law, made them the drudges of a blockish rubric.

Theodosius and Valentinian, pious emperors both, ordained that, “as by consent lawful marriages were made, so by consent, but not without the bill of divorce, they might be dissolved; and to dissolve was the more difficult, only in favour of the children.” We see the wisdom and piety of that age, one of the purest and learnedest since Christ, conceived no hinderance in the words of our Saviour, but that a divorce, mutually consented, might be suffered by the law, especially if there were no children; or if there were, careful provision was made. And further saith that law, (supposing there wanted the consent of either,) “We design the causes of divorce by this most wholesome law; for as we forbid the dissolving of marriage without just cause, so we desire that a husband or a wife distressed by some adverse necessity, should be freed though by an unhappy, yet a necessary relief.” What dram of wisdom or religion (for charity is the truest religion) could there be in that knowing age, which is not virtually summed up in this most just law? As for those other Christian emperors, from Constantine, the first of them, finding the Roman law in this point so answerable to the Mosaic,

it might be the likeliest cause why they altered nothing to restraint ; but if aught, rather to liberty, for the help and consideration of the weaker sex, according as the gospel seems to make the wife more equal to her husband in these conjugal respects, than the law of Moses doth. Therefore “if a man were absent from his wife four years, and in that space not heard of, though gone to war in the service of the empire,” she might divorce, and marry another, by the edict of Constantine to Dalmatius, Cod. l. 5, tit. 17. And this was an age of the church, both ancient and cried up still for the most flourishing in knowledge and pious government since the apostles. But to return to this law of Theodosius, with this observation by the way, that still as the church corrupted, as the clergy grew more ignorant and yet more usurping on the magistrate, who also now declined, so still divorce grew more restrained; though certainly if better times permitted the thing that worse times restrained, it would not weakly argue that the permission was better, and the restraint worse. This law therefore of Theodosius, wiser in this than the most of his successors, though no wiser than God and Moses, reduced the causes of divorce to a certain number, which by the judicial law of God, and all recorded humanity, were left before to the breast of each husband, provided that the dismiss was not without reasonable conditions to the wife. But this was a restraint not yet come to extremes. For besides adultery, and that not only actual, but suspected by many signs there set down, any fault equally punishable with adultery, or equally infamous, might be the cause of a divorce. Which informs as how the wisest of those ages understood that place in the gospel, whereby not the pilfering of a benevolence was considered as the main and only breach of wedlock, as is now thought, but the breach of love and peace, a more holy union than that of the flesh; and the dignity of an honest person was regarded not to be held in bondage with one whose ignominy was infectious. To this purpose was constituted Cod. l. 5, tit. 17, and Authent. collat. 4, tit. i. Novell. 22, where Justinian added three causes more. In the 117 Novell., most of the same causes are allowed, but the liberty of divorcing by consent is repealed: but by whom? by Justinian, not a wiser, not a more religious emperor than either of the former, but noted by judicious writers for his fickle head in making and unmaking

laws; and how Procopius, a good historian, and a counsellor of state, then living, deciphers him in his other actions, I willingly omit. Nor was the church then in better case, but had the corruption of a hundred declining years swept on it, when the statute of "Consent" was called in; which, as I said, gives us every way more reason to suspect this restraint, more than that liberty: which therefore in the reign of Justin, the succeeding emperor, was recalled, Novell. 140, and established with a preface more wise and Christianly than for those times, declaring the necessity to restore that Theodosian law, if no other means of reconciliation could be found. And by whom this law was abrogated, or how long after, I do not find; but that those other causes remained in force as long as the Greek empire subsisted, and were assented to by that church, is to be read in the canons and edicts compared by Photius the patriarch, with the avertiments of Balsamon and Matthæus Monachus thereon.

But long before those days, Leo, the son of Basilius Macedo, reigning about the year 886, and for his excellent wisdom sur-named the "Philosopher," constituted, "that in case of madness, the husband might divorce after three years, the wife after five." Constit. Leon. 111, 112. This declares how he expounded our Saviour, and derived his reasons from the institution, which in his preface with great eloquence are set down; whereof a passage or two may give some proof, though better not divided from the rest. "There is not," saith he, "a thing more necessary to preserve mankind, than the help given him from his own rib; both God and nature so teaching us: which doing so, it was requisite that the providence of law, or if any other care be to the good of man, should teach and ordain those things which are to the help and comfort of married persons, and confirm the end of marriage purposed in the beginning, not those things which afflict and bring perpetual misery to them." Then answers the objection, that they are one flesh: "If matrimony had held so as God ordained it, he were wicked that would dissolve it. But if we respect this in matrimony, that it be contracted to the good of both, how shall he, who for some great evil feared, persuade not to marry, though contracted, not persuade to unmarry, if after marriage a calamity befall? Should we bid beware lest any fall into an evil, and leave him helpless who by hu-

man error is fallen therein ? This were as if we should use remedies to prevent a disease, but let the sick die without remedy." The rest will be worth reading in the author.

And thus we have the judgment first of primitive father ; next, of the imperial law not disallowed by the universal church in ages of her best authority ; and lastly, of the whole Greek church and civil state, incorporating their canons and edicts together, that divorce was lawful for other causes equivalent to adultery, contained under the word fornication. So that the exposition of our Saviour's sentence here alleged hath all these ancient and great asserters ; is therefore neither new nor licentious, as some would persuade the commonalty ; although it be nearer truth that nothing is more new than those teachers themselves, and nothing more licentious than some known to be, whose hypocrisy yet shames not to take offence at this doctrine for licence ; whenas indeed they fear it would remove licence, and leave them but few companions.

That the pope's canon law, encroaching upon civil magistracy, abolished all divorce even for adultery. What the reformed divines have recovered ; and that the famousest of them have taught according to the assertion of this book.

But in these western parts of the empire, it will appear almost unquestionable, that the cited law of Theodosius and Valentinian stood in force until the blindest and corruptest times of popedom displaced it. For, that the volumes of Justinian never came into Italy, or beyond Illyricum, is the opinion of good antiquaries. And that only manuscript thereof found in Apulia, by Lotharius, the Saxon, and given to the states of Pisa, for their aid at sea against the Normans of Sicily, was received as a rarity not to be matched. And although the Goths, and after them the Lombards and Franks, who overrun the most of Europe, except this island, (unless we make our Saxons and Normans a limb of them,) brought in their own customs, yet that they followed the Roman laws in their contracts in marriages, Agathias the historian is alleged. And other testimonies relate, that Alaricus and Theodoric, their kings, writ their statutes out of this Theodosian code, which hath the recited law of divorce. Nevertheless, while the monarchs of Christendom were yet barbarous, and but half-christian, the popes took this advantage of

their weak superstition, to raise a corpulent law out of the canons and decretals of audacious priests; and presumed also to set this in the front: "That the constitutions of princes are not above the constitutions of clergy, but beneath them:" using this very instance of divorce, as the first prop of their tyranny; by a false consequence drawn from a passage of Ambrose upon Luke, where he saith, though "man's law grant it, yet God's law prohibits it:" whence Gregory the pope, writing to Theoctista, infers that ecclesiastical courts cannot be dissolved by the magistrate. A fair conclusion from a double error: first, in saying that the divine law prohibited divorce; (for what will he make of Moses?) next, supposing that it did, how will it follow, that whatever Christ forbids in his evangelic precepts, should be haled into a judicial constraint against the pattern of a divine law? Certainly the gospel came not to enact such compulsions. In the mean while we may note here, that the restraint of divorce was one of the first fair seeming pleas which the pope had, to step into secular authority, and with his antichristian rigour to abolish the permissive law of Christian princes conforming to a sacred lawgiver. Which if we consider, this papal and unjust restriction of divorce need not be so dear to us, since the plausible restraining of that was in a manner the first loosening of antichrist, and, as it were, the substance of his eldest horn. Nor do we less remarkably owe the first means of his fall here in England, to the contemning of that restraint by Henry the Eighth, whose divorce he opposed. Yet was not that rigour executed anciently in spiritual courts, until Alexander the Third, who trod upon the neck of Frederic Barbarossa the emperor, and summoned our Henry the Second into Normandy, about the death of Becket. He it was, that the worthy author may be known, who first actually repealed the imperial law of divorce, and decreed this tyrannous decree, that matrimony for no cause should be dissolved, though for many causes it might separate; as may be seen Decret. Gregor. . 4, tit. 14, and in other places of the canonical tomes. The main good of which invention, wherein it consists, who can tell? but that it hath one virtue incomparable, to fill all Christendom with whoredoms and adulteries, beyond the art of Balaams, or of devils. Yet neither can these, though so perverse, but acknowledge that the words of Christ, under the name of fornication, allow put-

ting away for other causes than adultery, both from "bed and board," but not from the "bond;" their only reason is, because marriage they believe to be a "sacrament." But our divines, who would seem long since to have renounced that reason, have so forgot themselves, as yet to hold the absurdity, which but for that reason, unless there be some mystery of Satan in it, perhaps the papists would not hold. It is true, we grant divorce for actual and proved adultery, and not for less than many tedious and unrepairable years of desertion, wherein a man shall lose all his hope of posterity, which great and holy men have bewailed, ere he can be righted; and then perhaps on the confines of his old age, when all is not worth the while. But grant this were seasonably done; what are these two cases to many other, which afflict the state of marriage as bad, and yet find no redress? What hath the soul of man deserved, if it be in the way of salvation, that it should be mortgaged thus, and may not redeem itself according to conscience out of the hands of such ignorant and slothful teachers as these, who are neither able nor mindful to give due tendance to that precious cure which they rashly undertake; nor have in them the noble goodness, to consider these distresses and accidents of man's life, but are bent rather to fill their mouths with tithe and oblation? Yet if they can learn to follow, as well as they can seek to be followed, I shall direct them to a fair number of renowned men, worthy to be their leaders, who will commend to them a doctrine in this point wiser than their own; and if they be not impatient, it will be the same doctrine which this treatise hath defended.

Wickliff, that Englishman honoured of God to be the first preacher of a general reformation to all Europe, was not in this thing better taught of God, than to teach among his chiefest recoveries of truth, "that divorce is lawful to the Christian for many other causes equal to adultery." This book, indeed, through the poverty of our libraries, I am forced to cite from "Arniseus of Halberstad on the Rite of Marriage," who cites it from Corasius of Toulouse, c. 4, Cent. Sect., and he from Wickliff, l. 4, Dial. c. 21. So much the sorrier, for that I never looked into an author cited by his adversary upon this occasion, but found him more conducive to the question than his quotation rendered him.

Next, Luther, how great a servant of God! in his book of

“Conjugal Life,” quoted by Gerard out of the Dutch, allows divorce for the obstinate denial of conjugal duty; and “that a man may send away a proud Vashti, and marry an Esther in her stead.” It seems, if this example shall not be impertinent, that Luther meant not only the refusal of benevolence, but a stubborn denial of any main conjugal duty; or, if he did not, it will be evinced from what he allows. For, out of question, with men that are not barbarous, love, and peace, and fitness, will be yielded as essential to marriage, as corporal benevolence. “Though I give my body to be burnt,” saith St. Paul, “and have not charity, it profits me nothing.” So, though the body prostitute itself to whom the mind affords no other love or peace, but constant malice and vexation, can this bodily benevolence deserve to be called a marriage between Christians and rational creatures?

Melancthon, the third great luminary of reformation, in his book, “Concerning Marriage,” grants divorce for cruel usage, and danger of life, urging the authority of that Theodosian law, which he esteems written with the grave deliberation of godly men; “and that they who reject this law, and think it disagreeing from the gospel, understand not the difference of law and gospel; that the magistrate ought not only to defend life, but to succour the weak conscience; lest, broke with grief and indignation, it relinquish prayer, and turn to some unlawful thing.” What if this heavy plight of despair arise from other discontents in wedlock, which may go to the soul of a good man more than the danger of his life, or cruel using, which a man cannot be liable to? suppose it be ingrateful usage, suppose it be perpetual spite and disobedience, suppose a hatred; shall not the magistrate free him from this disquiet which interrupts his prayers, and disturbs the course of his service to God and his country all as much, and brings him such a misery, as that he more desires to leave his life than fears to lose it? Shall not this equally concern the office of civil protection, and much more the charity of a true church, to remedy?

Erasmus, who for learning was the wonder of his age, both in his Notes on Matthew, and on the first to the Corinthians, in a large and eloquent discourse, and in his answer to Phimostomus, a papist, maintains (and no protestant then living contradicted him) that the words of Christ compre-

hend many other causes of divorce under the name of fornication.

Bucer, (whom our famous Dr. Rainolds was wont to prefer before Calvin,) in his comment on Matthew, and in his second book "of the Kingdom of Christ," treats of divorce at large, to the same effect as is written in "the Doctrine and Discipline of Divorce," lately published, and the translation is extant: whom, lest I should be thought to have wrested to mine own purpose, take something more out of his 49th chapter, which I then for brevity omitted. "It will be the duty of pious princes, and all who govern church or commonwealth, if any, whether husband or wife, shall affirm their want of such, who either will or can tolerably perform the necessary duties of married life, to grant that they may seek them such, and marry them, if they make it appear that such they have not." This book he wrote here in England, where he lived the greatest admired man; and this he dedicated to Edward VI.

Fagius, ranked among the famous divines of Germany, whom Frederic, at that time the Palatine, sent for to be the reformer of his dominion, and whom afterwards England sought to, and obtained of him to come and teach her, differs not in this opinion from Bucer, as his notes on the Chaldee Paraphrast well testify.

The whole church of Strassburgh in her most flourishing time, when Zellius, Hedio, Capito, and other great divines, taught there, and those two renowned magistrates, Farrerus and Sturmius, governed that commonwealth and academy to the admiration of all Germany, hath thus in the 21st article: "We teach, that if, according to the word of God, yea, or against it, divorces happen, to do according to God's word, Deut. xxiv. 1, Matt. xix., 1 Cor. vii., and the observation of the primitive church, and the Christian constitution of pious Cæsars."

Peter Martyr seems in word our easy adversary, but is, indeed, for us; toward which, though it be something when he saith of this opinion, "that it is not wicked, and can hardly be refuted," this which follows is much more. "I speak not here," saith he, "of natural impediments, which may so happen, that the matrimony can no longer hold:" but adding, that he often wondered "how the ancient and most Christian

emperors established those laws of divorce, and neither Ambrose, who had such influence upon the laws of Theodosius, nor any of those holy fathers found fault, nor any of the churches, why the magistrates of this day should be so loath to constitute the same. Perhaps they fear an inundation of divorces, which is not likely; whenas we read not either among the Hebrews, Greeks, or Romans, that they were much frequent where they were most permitted. If they judge Christian men worse than Jews or pagans, they both injure that name, and by this reason will be constrained to grant divorces the rather, because it was permitted as a remedy of evil: for who would remove the medicine, while the disease is yet so rife?" This being read both in "his Commonplaces," and on the first to the Corinthians, with what we shall relate of him yet ere the end, sets him absolutely on this side: not to insist that in both these, and other places of his commentaries, he grants divorce not only for desertion, but for the seducement and scandalous demeanour of an heretical consort.

Musculus, a divine of no obscure fame, distinguishes between the religious and the civil determination of divorce; and, leaving the civil wholly to the lawyers, pronounces a conscionable divorce for impotence not only natural, but accidental, if it be durable. His equity, it seems, can enlarge the words of Christ to one cause more than adultery: why may not the reason of another man as wise enlarge them to another cause?

Gualter, of Zuric, a well-known judicious commentator, in his homilies on Matthew, allows divorce for "leprosy, or any other cause which renders unfit for wedlock," and calls this rather "a nullity of marriage than a divorce." And who, that is not himself a mere body, can restrain all the unfitness of marriage only to a corporeal defect?

Hemingius, an author highly esteemed, and his works printed at Geneva, writing of divorce, confesses that learned men "vary in this question, some granting three causes thereof, some five, others many more;" he himself gives us six, "adultery, desertion, inability, error, evil usage, and impiety," using argument "that Christ under one special contains the whole kind, and under the name and example of fornication, he includes other causes equipollent." This dis-

course he wrote at the request of many who had the judging of these causes in Denmark and Norway, who by all likelihood followed his advice.

Hunnius, a doctor of Wittenberg, well known both in divinity and other arts, on the 19th of Matt. affirms, "That the exception of fornication expressed by our Saviour excludes not other causes equalling adultery, or destructive to the substantials of matrimony; but was opposed to the custom of the Jews, who made divorce for every light cause."

Felix Bidenbachius, an eminent divine in the duchy of Wirtemberg, affirms, "That the obstinate refusal of conjugal due is a lawful cause of divorce;" and gives an instance, "that the consistory of that state so judged."

Gerard cites Harbardus, an author not unknown, and Arnisæus cites Wigandus, both yielding divorce in case of cruel usage; and another author, who testifies to "have seen, in a dukedom of Germany, marriages disjoined for some implacable enmities arising."

Beza, one of the strictest against divorce, denies it not "for danger of life from a heretic, or importunate solicitation to do aught against religion;" and counts it "all one whether the heretic desert, or would stay upon intolerable conditions." But this decision, well examined, will be found of no solidity. For Beza would be asked why, if God so strictly exact our stay in any kind of wedlock, we had not better stay and hazard a murdering for religion at the hand of a wife or husband, as he and others enjoin us to stay and venture it for all other causes but that? and why a man's life is not as well and warrantably saved by divorcing from an orthodox murderer as an heretical? Again, if desertion be confessed by him to consist not only in the forsaking, but in the unsufferable conditions of staying, a man may as well deduce the lawfulness of divorcing from any intolerable conditions, (if his grant be good, that we may divorce thereupon from a heretic,) as he can deduce it lawful to divorce from any deserter, by finding it lawful to divorce from a deserting infidel. For this is plain, if St. Paul's permission to divorce an infidel deserter infer it lawful for any malicious desertion, then doth Beza's definition of a deserter transfer itself with like facility from the cause of religion to the cause of malice, and proves it as good to divorce from him who intolerably stays as from

him who purposely departs ; and leaves it as lawful to depart from him who urgently requires a wicked thing, though professing the same religion, as from him who urges a heathenish or superstitious compliance in a different faith. For, if there be such necessity of our abiding, we ought rather to abide the utmost for religion than for any other cause ; seeing both the cause of our stay is pretended our religion to marriage, and the cause of our suffering is supposed our constant marriage to religion. Beza, therefore, by his own definition of a deserter, justifies a divorce from any wicked or intolerable conditions rather in the same religion than in a different.

Aretius, a famous divine of Bern, approves many causes of divorce in his " Problems," and adds, " that the laws and consistories of Switzerland approve them also." As first, " adultery, and that not actual only, but intentional ;" alleging Matthew v., " Whosoever looketh to lust, hath committed adultery already in his heart. Whereby," saith he, " our Saviour shews, that the breach of matrimony may be not only by outward act, but by the heart and desire ; when that hath once possessed, it renders the conversation intolerable, and commonly the fact follows." Other causes, to the number of nine or ten, consenting in most with the imperial laws, may be read in the author himself, who avers them to be " grave and weighty." All these are men of name in divinity ; and to these, if need were, might be added more. Nor have the civilians been all so blinded by the canon as not to avouch the justice of those old permissions touching divorce.

Alciat of Milain, a man of extraordinary wisdom and learning, in the sixth book of his " Parerga," defends those imperial laws, " not repugnant to the gospel," as the church then interpreted. " For," saith he, " the ancients understood him separate by man, whom passions and corrupt affections divorced, not if the provincial bishops first heard the matter, and judged, as the council of Agatha declares : " and on some part of the Code he names Isidorus Hispalensis, the first computer of canons, " to be in the same mind." And in the former place gives his opinion, " that divorce might be more lawfully permitted than usury."

Corasius, recorded by Helvicus among the famous lawyers, hath been already cited of the same judgment.

Wesembechius, a much-named civilian, in his comment on this law, defends it, and affirms, "That our Saviour excluded not other faults equal to adultery; and that the word fornication signifies larger among the Hebrews than with us, comprehending every fault which alienates from him to whom obedience is due; and that the primitive church interpreted so."

Grotius, yet living, and of prime note among learned men, retires plainly from the canon to the ancient civility, yea, to the Mosaic law, "as being most just and undeceivable." On the 5th of Matth. he saith, "That Christ made no civil laws, but taught us how to use law: that the law sent not a husband to the judge about this matter of divorce, but left him to his own conscience; that Christ, therefore, cannot be thought to send him; that adultery may be judged by a vehement suspicion; that the exception of adultery seems an example of other like offences;" proves it "from the manner of speech, the maxims of law, the reason of charity, and common equity."

These authorities, without long search, I had to produce, all excellent men, some of them such as many ages had brought forth none greater: almost the meanest of them might deserve to obtain credit in a singularity: what might not then all of them joined in an opinion so consonant to reason? For although some speak of this cause, others of that, why divorce may be, yet all agreeing in the necessary enlargement of that textual straitness, leave the matter to equity, not to literal bondage; and so the opinion closes. Nor could I have wanted more testimonies, had the cause needed a more solicitous inquiry. But herein the satisfaction of others hath been studied, not the gaining of more assurance to mine own persuasion: although authorities contributing reason withal be a good confirmation and a welcome. But God (I solemnly attest him!) withheld from my knowledge the consenting judgment of these men so late, until they could not be my instructors, but only my unexpected witnesses to partial men, that in this work I had not given the worst experiment of an industry joined with integrity, and the free utterance, though of an unpopular truth. Which yet to the people of England may, if God so please, prove a memorable informing; certainly a benefit which was intended them long

since by men of highest repute for wisdom and piety, Bucer and Erasmus. Only this one authority more, whether in place or out of place, I am not to omit, which if any can think a small one, I must be patient ; it is no smaller than the whole assembled authority of England both church and state, and in those times which are on record for the purest and sincerest that ever shone yet on the reformation of this island—the time of Edward the Sixth. That worthy prince, having utterly abolished the canon law out of his dominions, as his father did before him, appointed by full vote of parliament a committee of two-and-thirty chosen men, divines and lawyers, of whom Cranmer the archbishop, Peter Martyr, and Walter Haddon, (not without the assistance of Sir John Cheeke, the king's tutor, a man at that time counted the learnedest of Englishmen, and for piety not inferior,) were the chief, to frame anew some ecclesiastical laws, that might be instead of what was abrogated. The work with great diligence was finished, and with as great approbation of that reforming age was received ; and had been doubtless, as the learned preface thereof testifies, established by act of parliament, had not the good king's death, so soon ensuing, arrested the further growth of religion also, from that season to this. Those laws, thus founded on the memorable wisdom and piety of that religious parliament and synod, allow divorce and second marriage, “ not only for adultery or desertion, but for any capital enmity or plot laid against the other's life, and likewise for evil and fierce usage :” nay, the twelfth chapter of that title by plain consequence declares, “ that lesser contentions, if they be perpetual, may obtain divorce :” which is all one really with the position by me held in the former treatise published on this argument, herein only differing, that there the cause of perpetual strife was put for example in the unchangeable discord of some natures, but in these laws intended us by the best of our ancestors, the effect of continual strife is determined no unjust plea of divorce, whether the cause be natural or wilful. Whereby the wariness and deliberation, from which that discourse proceeded, will appear, and that God hath aided us to make no bad conclusion of this point ; seeing the opinion, which of late hath undergone ill censures among the vulgar, hath now proved to have done no violence to scripture, unless all these famous authors alleged have done the

like; nor hath affirmed aught more than what indeed the most nominated fathers of the church, both ancient and modern, are unexpectedly found affirming; the laws of God's peculiar people, and of primitive Christendom found to have practised, reformed churches and states to have imitated, and especially the most pious church-times of this kingdom to have framed and published, and, but for sad hinderances in the sudden change of religion, had enacted by the parliament. Henceforth let them, who condemn the assertion of this book for new and licentious, be sorry; lest, while they think to be of the graver sort, and take on them to be teachers, they expose themselves rather to be pledged up and down by men who intimately know them, to the discovery and contempt of their ignorance and presumption.

COLASTERION :

A REPLY TO A NAMELESS ANSWER AGAINST THE DOCTRINE AND DISCIPLINE OF DIVORCE.

WHEREIN THE TRIVIAL AUTHOR OF THAT ANSWER IS DISCOVERED, THE LICENSER CONFERRED WITH, AND THE OPINION, WHICH THEY TRADE, DEFENDED.

Prov. xxvi. 5. " Answer a fool according to his folly, lest he be wise in his own conceit."

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AFTER many rumours of confutations and convictions, forthcoming against the Doctrine and Discipline of Divorce, and now and then a by-blow from the pulpit, feathered with a censure strict indeed, but how true, more beholden to the authority of that devout place, which it borrowed to be uttered in, than to any sound reason which it could oracle; while I still hoped as for a blessing to see some piece of diligence, or learned discretion, come from them, it was my hap at length, lighting on a certain parcel of queries, that seek and find not, to find not seeking, at the tail of anabaptistical, antinomian, heretical, atheistical epithets, a jolly slander, called " Divorce at Pleasure." I stood awhile and wondered, what we might do to a man's heart, or what anatomy use, to find in it sincerity; for all wonted marks every day fail us, and where we thought it was, we see it is not, for alter and change residence it cannot sure. And yet I see no good of body or of mind secure to a man for all his past labours, without perpetual watchfulness and perseverance: whenas one above others, who hath suffered much and long in the defence of truth, shall after all this give her cause to leave him so destitute and so vacant of her defence, as to yield his mouth to be the common road of truth and falsehood, and such falsehood as is joined with a rash and heedless calumny of his neighbour. For what book hath he ever met with, as his complaint is, " printed in the city," maintaining either in the title, or in the whole pursuance, " Divorce at Pleasure?" It is true, that to divorce upon extreme necessity, when through the perverseness, or the apparent unfitness of either, the continuance can be to both no good at all, but an intolerable injury and temptation to the wronged and the defrauded; to divorce then, there is a book that writes it lawful. And that this law is a pure and

wholesome national law, not to be withheld from good men, because others likely enough may abuse it to their pleasure, cannot be charged upon that book, but must be entered a bold and impious accusation against God himself; who did not for this abuse withhold it from his own people. It will be just, therefore, and best for the reputation of him who in his *Subitanes* hath thus censured, to recall his sentence. And if, out of the abundance of his volumes, and the readiness of his quill, and the vastness of his other employments, especially in the great audit for accounts, he can spare us aught to the better understanding of this point, he shall be thanked in public; and what hath offended in the book shall willingly submit to his correction. Provided he be sure not to come with those old and stale suppositions, unless he can take away clearly what that discourse hath urged against them, by one who will expect other arguments to be persuaded the good health of a sound answer, than the gout and dropsy of a big margin, littered and overlaid with crude and huddled quotations. But as I still was waiting, when these light-armed refuters would have done pelting at their three lines uttered with a sage delivery of no reason, but an impotent and worse than Bonnerlike censure, to burn that which provokes them to a fair dispute; at length a book was brought to my hands, intitled "*An Answer to the Doctrine and Discipline of Divorce.*" Gladly I received it, and very attentively composed myself to read; hoping that now some good man had vouchsafed the pains to instruct me better than I could yet learn out of all the volumes which for this purpose I had visited. Only this I marvelled, and other men have since, whenas I, in a subject so new to this age, and so hazardous to please, concealed not my name, why this author, defending that part which is so creeded by the people, would conceal his. But ere I could enter three leaves into the pamphlet, (for I defer the peasantly rudeness, which by the licenser's leave I met with afterwards,) my satisfaction came in abundantly, that it could be nothing why he durst not name himself, but the guilt of his own wretchedness. For first, not to speak of his abrupt and bald beginning, his very first page notoriously bewrays him an illiterate and arrogant presumer in that which he understands not, bearing us in hand as if he knew both Greek and Hebrew, and is not able to spell it;

which had he been, it had been either written as it ought, or scored upon the printer. If it be excused as the carelessness of his deputy, be it known, the learned author himself is inventoried, and summed up to the utmost value of his livery-cloak. Whoever he be, though this to some may seem a slight contest, I shall yet continue to think that man full of other secret injustice, and deceitful pride, who shall offer in public to assume the skill though it be but of a tongue which he hath not, and would catch his readers to believe of his ability, that which is not in him. The licenser indeed, as his authority now stands, may license much; but if these Greek orthographies were of his licensing, the boys at school might reckon with him at his grammar. Nor did I find this his want of the pretended languages alone, but accompanied with such a low and homespun expression of his mother English all along, without joint or frame, as made me, ere I knew further of him, often stop and conclude, that this author could for certain be no other than some mechanic. Nor was the style flat and rude, and the matter grave and solid, for then there had been pardon; but so shallow and so unwary was that also, as gave sufficiently the character of a gross and sluggish, yet a contentious and overweening, pretender. For first, it behoving him to shew, as he promises, what divorce is, and what the true doctrine and discipline thereof, and this being to do by such principles and proofs as are received on both sides, he performs neither of these; but shews it first from the judaical practice, which he himself disallows; and next from the practice of canon law, which the book he would confute utterly rejects, and all laws depending thereon: which this puny clerk calls "the Laws of England," and yet pronounceth them by an ecclesiastical judge: as if that were to be accounted the law of England which dependeth on the popery of England; or if it were, this parliament he might know hath now damned that judicature. So that whether his meaning were to inform his own party, or to confute his adversary, instead of shewing us the true doctrine and discipline of divorce, he shews us nothing but his own contemptible ignorance. For what is the Mosaic law to his opinion? And what is the canon, now utterly antiquated, either to that, or to mine? Ye see already what a faithful definer we have him. From such a

wind-egg of definition as this, they who expect any of his other arguments to be well hatched, let them enjoy the virtue of their worthy champion. But one thing more I observed, a singular note of his stupidity, and that his trade is not to meddle with books, much less with confutations : whenas the “ Doctrine of Divorce ” had now a whole year been published the second time, with many arguments added, and the former ones bettered and confirmed, this idle pamphlet comes reeling forth against the first edition only ; as may appear to any by the pages quoted : which put me in mind of what by chance I had notice of to this purpose the last summer, as nothing so serious but happens oftentimes to be attended with a ridiculous accident : it was then told me, that the “ Doctrine of Divorce ” was answered, and the answer half printed against the first edition, not by one, but by a pack of heads ; of whom the chief, by circumstance, was intimated to me, and since ratified to be no other, if any can hold laughter, and I am sure none will guess him lower, than an actual serving-man. This creature, for the story must on, (and what though he be the lowest person of an interlude, he may deserve a canvassing,) transplanted himself, and to the improvement of his wages, and your better notice of his capacity, turned solicitor. And having conversed much with a stripling divine or two of those newly-fledged probationers, that usually come scouting from the university, and lie here no lame legers to pop into the Bethesda of some knight’s chaplainship, where they bring grace to his good cheer, but no peace or benediction else to his house ; these made the cham-party, he contributed the law, and both joined in the divinity. Which made me intend following the advice also of friends, to lay aside the thought of mispending a reply to the buz of such a drone’s nest. But finding that it lay, whatever was the matter, half-a-year after unfinished in the press, and hearing for certain that a divine of note, out of his goodwill to the opinion, had taken it into his revise, and something had put out, something put in, and stuck it here and there with a clove of his own calligraphy, to keep it from tainting ; and further, when I saw the stuff, though very coarse and threadbare, garnished and trimly faced with the commendations of a licenser, I resolved, so soon as leisure granted me the recreation, that my man of law should

not altogether lose his soliciting. Although I impute a share of the making to him whose name I find in the approbation, who may take, as his mind serves him, this reply. In the meanwhile it shall be seen, I refuse no occasion, and avoid no adversary, either to maintain what I have began, or to give it up for better reason.

To begin then with the licenser and his censure. For a licenser is not contented now to give his single Imprimatur, but brings his chair into the title-leaf; there sits and judges up, or judges down, what book he pleases: if this be suffered, what worthless author, or what cunning printer, will not be ambitious of such a stale to put off the heaviest gear; which may in time bring in round fees to the licenser, and wretched misleading to the people? But to the matter: he “approves the publishing of this book, to preserve the strength and honour of marriage against those sad breaches and dangerous abuses of it.” Belike then the wrongful suffering of all those sad breaches and abuses in marriage to a remediless thralldom is the strength and honour of marriage; a boisterous and bestial strength, a dishonourable honour, an infatuated doctrine, worse than the “salvo jure” of tyrannizing, which we all fight against. Next he saith, that “common discontents make these breaches in unstaidd minds, and men given to change.” His words may be apprehended, as if they disallowed only to divorce for common discontents, in unstaidd minds, having no cause, but a desire of change, and then we agree. But if he take all discontents on this side adultery, to be common, that is to say, not difficult to endure, and to affect only unstaidd minds, it might administer just cause to think him the unfittest man that could be, to offer at a comment upon Job;* as seeming by this to have no more true sense of a good man in his afflictions, than those Edomitish friends had, of whom Job complains, and against whom God testifies his anger. Shall a man of your own coat, who hath espoused his flock, and represents Christ more in being the true husband of his congregation, than an ordinary man doth in being the husband of his wife, (and yet this representment is thought a chief cause why marriage must be inseparable,) shall this spiritual man ordinarily for the increase of his maintenances or any slight cause, forsake

* Mr. Caryl.

that wedded cure of souls, that should be dearest to him, and marry another and another? And shall not a person wrongfully afflicted, and persecuted even to extremity, forsake an unfit, injurious, and pestilent mate, tied only by a civil and fleshly covenant? If you be a man so much hating change, hate that other change; if yourself be not guilty, counsel your brethren to hate it; and leave to be the supercilious judge of other men's miseries and changes, that your own be not judged. "The reasons of your licensed pamphlet," you say, "are good;" they must be better than your own then; I shall wonder else how such a trivial fellow was accepted and commended, to be the confuter of so dangerous an opinion as ye give out mine.

Now therefore to your attorney, since no worthier an adversary makes his appearance; nor this neither his appearance, but lurking under the safety of his nameless obscurity: such as ye turn him forth at the postern, I must accept him; and in a better temper than Ajax do mean to scourge this ram for ye, till I meet with his Ulysses.

He begins with law, and we have it of him as good cheap as any huckster at law, newly set up, can possibly afford, and as impertinent; but for that he hath received his handsel. He presumes also to cite the civil law, which I perceive, by his citing, never came within his dormitory: yet what he cites makes but against himself.

His second thing therefore is to refute the adverse position, and very methodically, three pages before he sets it down; and sets his own in the place, "that disagreement of mind or disposition, though shewing itself in much sharpness, is not by the law of God or man a just cause of divorce."

To this position I answer, That it lays no battery against mine, no, nor so much as faces it, but tacks about, long ere it come near, like a harmless and respectful confutement. For I confess that disagreement of mind or disposition, though in much sharpness, is not always a just cause of divorce: for much may be endured. But what if the sharpness be much more than his much? To that point it is our mishap we have not here his grave decision. He that will contradict the position which I alleged, must hold that no disagreement of mind or disposition can divorce, though shewn in most sharpness; otherwise he leaves a

place for equity to appoint limits, and so his following arguments will either not prove his own position, or not disprove mine.

His first argument, all but what hobbles to no purpose, is this : “ Where the scripture commands a thing to be done, it appoints when, how, and for what, as in the case of death, or excommunication. But the scripture directs not what measure of disagreement or contrariety may divorce : therefore the scripture allows not any divorce for disagreement.” —Answer. First, I deny your major ; the scripture appoints many things, and yet leaves the circumstance to man’s discretion, particularly in your own examples : excommunication is not taught when and for what to be, but left to the church. How could the licenser let pass this childish ignorance, and call it “ good ? ” Next, in matters of death, the laws of England, whereof you have intruded to be an opiniastrous subadvocate, and are bound to defend them, conceive it not enjoined in scripture, when or for what cause they shall put to death, as in adultery, theft, and the like. Your minor also is false, for the scripture plainly sets down for what measure of disagreement a man may divorce, Deut. xxiv. 1. Learn better what that phrase means, “ if she find no favour in his eyes.”

Your second argument, without more tedious fumbling, is briefly thus : “ If diversity in religion, which breeds a greater dislike than any natural disagreement, may not cause a divorce, then may not the lesser disagreement. But diversity of religion may not. Ergo.”

Answ. First, I deny in the major, that diversity of religion breeds a greater dislike to marriage-duties than natural disagreement. For between Israelite, or Christian, and infidel, more often hath been seen too much love : but between them who perpetually clash in natural contrarieties, it is repugnant that there should be ever any married love or concord. Next, I deny your minor, that it is commanded not to divorce in diversity of religion, if the infidel will stay : for that place in St. Paul commands nothing, as that book at large affirmed, though you overskipped it.

Secondly, If it do command, it is but with condition that the infidel be content, and well-pleased to stay ; which cuts off the supposal of any great hatred or disquiet between them,

seeing the infidel had liberty to depart at pleasure; and so this comparison avails nothing.

Your third argument is from Deut. xxii.: "If a man hate his wife, and raise an ill report, that he found her no virgin;" if this were false, "he might not put her away," though hated never so much.

Answ. This was a malicious hatred, bent against her life, or to send her out of doors without her portion. Such a hater loses by due punishment that privilege, Deut. xxiv. 1, to divorce for a natural dislike; which, though it could not love conjugally, yet sent away civilly, and with just conditions. But doubtless the wife in that former case had liberty to depart from her false accuser, lest his hatred should prove mortal; else that law peculiarly made to right the woman, had turned to her greatest mischief.

Your fourth argument is: "One Christian ought to bear the infirmities of another, but chiefly of his wife."

Answ. I grant infirmities; but not outrages, not perpetual defraudments of truest conjugal society, not injuries and vexations as importunate as fire. Yet to endure very much might do well an exhortation, but not a compulsive law. For the Spirit of God himself, by Solomon, declares that such a consort "the earth cannot bear," and "better dwell in a corner of the house-top, or in the wilderness." Burdens may be borne, but still with consideration to the strength of an honest man complaining. Charity indeed bids us forgive our enemies, yet doth not force us to continue friendship and familiarity with those friends who have been false or unworthy towards us; but is contented in our peace with them, at a fair distance. Charity commands not the husband to receive again into his bosom the adulterous wife; but thinks it enough, if he dismiss her with a beneficent and peaceful dismissal. No more doth charity command, nor can her rule compel, to retain in nearest union of wedlock one whose other grossest faults, or disabilities to perform what was covenanted, are the just causes of as much grievance and dissension in a family, as the private act of adultery. Let not therefore, under the name of fulfilling charity, such an unmerciful and more than legal yoke be padlocked upon the neck of any Christian.

Your fifth argument: "If the husband ought to love his wife, as Christ his church, then ought she not to be put away for contrariety of mind."

Answ. This similitude turns against him : for if the husband must be as Christ to the wife, then must the wife be as the church to her husband. If there be a perpetual contrariety of mind in the church toward Christ, Christ himself threatens to divorce such a spouse, and hath often done it. If they urge This was no true church, I urge again, That was no true wife.

His sixth argument is from Matth. v. 32, which he expounds after the old fashion, and never takes notice of what I brought against that exposition ; let him therefore seek his answer there. Yet can he not leave this argument, but he must needs first shew us a curvet of his madness, holding out an objection, and running himself upon the point. “ For,” saith he, “ if Christ except no cause but adultery, then all other causes, as frigidity, incestuous marriage, &c. are no cause of divorce ;” and answers, “ that the speech of Christ holds universally, as he intended it ; namely, to condemn such divorce as was groundlessly practised among the Jews, for every cause which they thought sufficient ; not checking the law of consanguinities or affinities, or forbidding other cause which makes marriage void, ipso facto.”

Answ. Look to it now, you be not found taking fees on both sides ; for if you once bring limitations to the universal words of Christ, another will do as much with as good authority, and affirm, that neither did he check the law, Deut. xxiv. 1, nor forbid the causes that make marriage void actually ; which if anything in the world doth, unfitness doth, and contrariety of mind : yea, more than adultery ; for that makes not the marriage void, nor much more unfit, but for the time, if the offended party forgive : but unfitness and contrariety frustrates and nullifies for ever, unless it be a rare chance, all the good and peace of wedded conversation ; and leaves nothing between them enjoyable, but a prone and savage necessity, not worth the name of marriage, unaccompanied with love. Thus much his own objection hath done against himself.

Argument seventh. He insists, “ that man and wife are one flesh, therefore must not separate.” But must be sent to look again upon the 35th page* of that book, where he might read an answer, which he stirs not. Yet can he not abstain, but he must do us another pleasure ere he goes ; although I call

* First edition.

the common pleas to witness; I have not hired his tongue, whatever men may think by his arguing. For besides adultery, he excepts other causes which dissolve the union of being one flesh, either directly, or by consequence. If only adultery be excepted by our Saviour, and he voluntarily can add other exceptions that dissolve that union, both directly and by consequence; these words of Christ, the main obstacle of divorce, are open to us by his own invitation, to include whatever causes dissolve that union of flesh, either directly or by consequence. Which, till he name other causes more likely, I affirm to be done soonest by unfitness and contrariety of mind; for that induces hatred, which is the greatest dissolver both of spiritual and corporal union, turning the mind, and consequently the body, to other objects. Thus our doughty adversary, either directly or by consequence, yields us the question with his own mouth: and the next thing he does, recants it again.

His eighth argument shivers in the uttering, and he confesseth to be "not over-confident of it:" but of the rest it may be sworn he is. St. Paul, 1 Cor. vii., saith, that the "married have trouble in the flesh:" therefore we must bear it, though never so intolerable.

I answer, if this be a true consequence, why are not all troubles to be borne alike? Why are we suffered to divorce adulteries, desertions, or frigidities? Who knows not that trouble and affliction is the decree of God upon every state of life? Follows it therefore, that, though they grow excessive and insupportable, we must not avoid them? If we may in all other conditions, and not in marriage, the doom of our suffering ties us not by the trouble, but by the bond of marriage: and that must be proved inseparable from other reasons, not from this place. And his own confession declares the weakness of this argument, yet his ungoverned arrogance could not be dissuaded from venting it.

His ninth argument is, "that a husband must love his wife as himself; therefore he may not divorce for any disagreement, no more than he may separate his soul from his body."

I answer: if he love his wife as himself, he must love her so far as he may preserve him to her in a cheerful and comfortable manner, and not so as to ruin himself by anguish and sorrow, without any benefit to her. Next, if the husband must love

his wife as himself, she must be understood a wife in some reasonable measure, willing and sufficient to perform the chief duties of her covenant; else by the hold of this argument it would be his great sin to divorce either for adultery or desertion. The rest of this will run circuit with the union of one flesh, which was answered before. And that to divorce a relative and metaphorical union of two bodies into one flesh cannot be likened in all things to the dividing of that natural union of soul and body into one person, is apparent of itself.

His last argument he fetches "from the inconvenience that would follow upon his freedom of divorce, to the corrupting of men's minds, and the overturning of all human society."

But for me let God and Moses answer this blasphemer, who dares bring in such a foul indictment against the divine law. Why did God permit this to his people the Jews, but that the right and good, which came directly thereby, was more in his esteem than the wrong and evil, which came by accident? And for those weak supposes of infants that would be left in their mothers' belly, (which must needs be good news for chamber-maids, to hear a serving-man grown so provident for great bellies,) and portions and jointures likely to incur embezzlement hereby, the ancient civil law instructs us plentifully how to award, which our profound opposite knew not, for it was not in his tenures.

His arguments are spun; now follows the chaplain with his antiquities, wiser if he had refrained, for his very touching aught that is learned soils it, and lays him still more and more open, a conspicuous gull. There being both fathers and councils more ancient, wherewith to have served his purpose better than with what he cites, how may we do to know the subtle drift that moved him to begin first with the "twelfth council of Toledo?" I would not undervalue the depth of his notion; but perhaps he had heard that the men of Toledo had store of good blade-mettle, and were excellent at cuttling; who can tell but it might be the reach of his policy, that these able men of decision would do best to have the prime stroke among his testimonies in deciding this cause? But all this craft avails himself not; for seeing they allow no cause of divorce but fornication, what do these keen doctors here, but cut him over the sinews with their toledoes, for holding in the precedent page other causes of divorce besides, both directly and

by consequence? As evil doth that Saxon council, next quoted, bestead him. For if it allow divorce precisely for no cause but fornication, it thwarts his own exposition: and if it understand fornication largely, it sides with whom he would confute. However, the authority of that synod can be but small, being under Theodorus, the Canterbury bishop, a Grecian monk of Tarsus, revolted from his own church to the pope. What have we next? the civil law stuffed in between two councils, as if the Code had been some synod; for that he understood himself in this quotation, is incredible; where the law, Cod. l. 3, tit. 38, leg. 11, speaks not of divorce, but against the dividing of possessions to divers heirs, whereby the married servants of a great family were divided, perhaps into distant countries and colonies, father from son, wife from husband, sore against their will. Somewhat lower he confesseth, that the civil law allows many reasons of divorce, but the canon law decrees otherwise; a fair credit to his cause! And I amaze me, though the fancy of this dolt be as obtuse and sad as any mallet, how the licenser could sleep out all this, and suffer him to uphold his opinion by canons and Gregorial decretals; a law which not only his adversary, but the whole reformation of this church and state hath branded and rejected. As ignorantly, and too ignorantly to deceive any reader but an unlearned, he talks of Justin Martyr's Apology, not telling us which of the twain; for that passage in the beginning of his first, which I have cited elsewhere, plainly makes against him: so doth Tertullian, cited next, and next Erasmus; the one against Marcion, the other in his annotations on Matthew, and to the Corinthians. And thus ye have the list of his choice antiquities, as pleasantly chosen as ye would wish from a man of his handy vocation, puffed up with no luck at all above the stint of his capacity.

Now he comes to the position, which I set down whole; and, like an able textman, slits it into four, that he may the better come at it with his barber-surgery, and his sleeves turned up. Wherein first, he denies "that any disposition, unfitness, contrariety of mind, is unchangeable in nature; but that by the help of diet and physic it may be altered."

I mean not to dispute philosophy with this pork, who never had any. But I appeal to all experience, though there be any drugs to purge these redundant humours and circula-

tions, that commonly impair health, and are not natural, whether any man can with the safety of his life bring a healthy constitution into physic with this design, to alter his natural temperament and disposition of mind. How much more vain and ridiculous would it be, by altering and rooting up the grounds of nature, which is most likely to produce death or madness, to hope the reducing of a mind to this or that fitness, or two disagreeing minds to a mutual sympathy! Suppose they might, and that with great danger of their lives and right senses, alter one temperature, how can they know that the succeeding disposition will not be as far from fitness and agreement? They would perhaps change melancholy into sanguine; but what if phlegm and choler in as great a measure come instead, the unfitness will be still as difficult and troublesome? But lastly, whether these things be changeable or not, experience teaches us, and our position supposes that they seldom do change in any time commensurable to the necessities of man, or convenient to the ends of marriage: and if the fault be in the one, shall the other live all his days in bondage and misery for another's perverseness, or immediate disaffection? To my friends, of which may fewest be so unhappy, I have a remedy, as they know, more wise and manly to prescribe: but for his friends and followers, (of which many may deserve justly to feel themselves the unhappiness which they consider not in others,) I send them by his advice to sit upon the stool and strain, till their cross dispositions and contrarieties of mind shall change to a better correspondence, and to a quicker apprehension of common sense, and their own good.

His second reason is as heedless: "Because that grace may change the disposition, therefore no indisposition may cause divorce."

Ans. First, It will not be deniable that many persons, gracious both, may yet happen to be very unfitly married, to the great disturbance of either. Secondly, What if one have grace, the other not, and will not alter, as the scriptures testify there be of those, in whom we may expect a change, when "the blackamoor changes his colour, or the leopard his spots," Jer. xiii. 24.: shall the gracious therefore dwell in torment all his life for the ungracious? We see that holiest precepts, than which there can no better physic be administered

to the mind of man, and set on with powerful preaching, cannot work this cure, no, not in the family, not in the wife of him that preaches day and night to her. What an unreasonable thing is it, that men, and clergymen especially, should exact such wonderful changes in another man's house, and are seen to work so little in their own !

To the second point of the position, that this unfitness hinders the main ends and benefits of marriage, he answers, "if I mean the unfitness of choler, or sullen disposition, that soft words, according to Solomon, pacify wrath."

But I reply, that the saying of Solomon is a proverb, frequently true, not universally, as both the event shews, and many other sentences written by the same author, particularly of an evil woman, Prov. xxi. 9, 19, and in other chapters, that she is better shunned than dwelt with, and a desert is preferred before her society. What need the Spirit of God put this choice into our heads, if soft words could always take effect with her? How frivolous is not only this disputer, but he that taught him thus, and let him come abroad !

To his second answer I return this, that although there be not easily found such an antipathy, as to hate one another like a toad or poison; yet that there is oft such a dislike in both, or either, to conjugal love, as hinders all the comfort of matrimony, scarce any can be so simple as not to apprehend. And what can be that favour, found or not found, in the eyes of the husband, but a natural liking or disliking; whereof the law of God, Deut. xxiv., bears witness, as of an ordinary accident, and determines wisely and divinely thereafter? And his disaffection happening to be in the one, not without the unspeakable discomfort of the other, must he be left like a thing consecrated to calamity and despair, without redemption?

Against the third branch of the position, he denies that solace and peace, which is contrary to discord and variance, the main end of marriage." What then? He will have it the solace of male and female." Came this doctrine out of the school, or some sty? Who but one forsaken of all sense and civil nature, and chiefly of Christianity, will deny that peace, contrary to discord, is the calling and the general end of every Christian, and of all his actions, and more especially of marriage, which is the dearest league of love, and the dearest re-

semblance of that love which in Christ is dearest to his church. How then can peace and comfort, as it is contrary to discord, which God hates to dwell with, not be the main end of marriage? Discord then we ought to fly, and to pursue peace, far above the observance of a civil covenant already broken, and the breaking daily iterated on the other side. And what better testimony than the words of the institution itself, to prove that a conversing solace and peaceful society, is the prime end of marriage, without which no other help or office can be mutual, beseeeming the dignity of reasonable creatures, that such as they should be coupled in the rites of nature by the mere compulsion of lust, without love or peace, worse than wild beasts? Nor was it half so wisely spoken as some deem, though Austin spake it, that if God had intended other than copulation in marriage, he would for Adam have created a friend, rather than a wife, to converse with; and our own writers blame him for this opinion; for which and the like passages, concerning marriage, he might be justly taxed with rusticity in these affairs. For this cannot but be with ease conceived, that there is one society of grave friendship, and another amiable and attractive society of conjugal love, besides the deed of procreation, which of itself soon cloy, and is despised, unless it be cherished and reincited with a pleasing conversation. Which if ignoble and swinish minds cannot apprehend, shall such merit therefore to be the censures of more generous and virtuous spirits?

Against the last point of the position, to prove that contrariety of mind is not a greater cause of divorce than corporal frigidity, he enters into such a tedious and drawling tale "of burning, and burning, and lust and burning," that the dull argument itself burns too for want of stirring; and yet all this burning is not able to expel the frigidity of his brain. So long therefore as that cause in the position shall be proved a sufficient cause of divorce, rather than spend words with this phlegmy clod of an antagonist, more than of necessity and a little merriment, I will not now contend whether it be a greater cause than frigidity or no.

His next attempt is upon the arguments which I brought to prove the position. And for the first, not finding it of that structure as to be scaled with his short ladder, he retreats with a bravado, that it deserves no answer. And I as much

wonder what the whole book deserved, to be thus troubled and solicited by such a paltry solicitor. I would he had not cast the gracious eye of his duncery upon the small deserts of a pamphlet, whose every line meddled with uncases him to scorn and laughter.

That which he takes for the second argument, if he look better, is no argument, but an induction to those that follow. Then he stumbles that I should say, "the gentlest ends of marriage," confessing that he understands it not. And I believe him heartily: for how should he, a serving-man both by nature and by function, an idiot by breeding, and a solicitor by presumption, ever come to know or feel within himself what the meaning is of "gentle?" He blames it for "a neat phrase," for nothing angers him more than his own proper contrary. Yet altogether without art sure he is not; for who could have devised to give us more briefly a better description of his own servility?

But what will become now of the business I know not; for the man is suddenly taken with a lunacy of law, and speaks revelations out of the attorney's academy only from a lying spirit: for he says, "that where a thing is void ipso facto, there needs no legal proceeding to make it void:" which is false; for marriage is void by adultery or frigidity, yet not made void without legal proceeding. Then asks my opinion of John-a-Noaks and John-a-Stiles: and I answer him, that I, for my part, think John Dory a better man than both of them; for certainly they were the greatest wranglers that ever lived, and have filled all our law-books with the obtunding story of their suits and trials.

After this he tells a miraculous piece of antiquity, how "two Romans, Titus and Sempronius, made feoffments," at Rome, sure, and levied fines by the common law. But now his fit of law past, yet hardly come to himself, he maintains, that if marriage be void, as being neither of God nor nature, "there needs no legal proceeding to part it," and I tell him that offends not me; then quoth he, "this is nothing to your book, being the Doctrine and Discipline of Divorce." But that I deny him; for all discipline is not legal, that is to say, juridical, but some is personal, some economical, and some ecclesiastical.

Lastly, If I prove that contrary dispositions are joined

neither of God nor nature, and so the marriage void, "he will give me the controversy." I have proved it in that book to any wise man, and without more ado the institution proves it.

Where I answer an objection usually made, that "the disposition ought to be known before marriage," and shew how difficult it is to choose a fit consort, and how easy to mistake, the servitor would know "what I mean by conversation," declaring his capacity nothing refined since his law-puddering, but still the same it was in the pantry, and at the dresser. Shall I argue of conversation with this hoyden, to go and practise at his opportunities in the larder? To men of quality I have said enough; and experience confirms by daily example, that wisest, soberest, justest men are sometimes miserably mistaken in their choice. Whom to leave thus without remedy, tossed and tempested in a most unquiet sea of afflictions and temptations, I say is most unchristianly.

But he goes on to untruss my arguments, imagining them his master's points. Only in the passage following I cannot but admire the ripeness and the pregnancy of his native treachery, endeavouring to be more a fox than his wit will suffer him. Whereas I briefly mentioned certain heads of discourse, which I referred to a place more proper according to my method, to be treated there at full with all their reasons about them, this brain-worm, against all the laws of dispute, will needs deal with them here. And as a country hind, sometimes ambitious to shew his betters that he is not so simple as you take him, and that he knows his advantages, will teach us a new trick to confute by. And would you think to what a pride he swells in the contemplation of his rare stratagem, offering to carp at the language of a book, which yet he confesses to be generally commended; while himself will be acknowledged, by all that read him, the basest and the hungriest enditer, that could take the boldness to look abroad. Observe now the arrogance of a groom, how it will mount. I had written, that common adultery is a thing which the rankest politician would think it shame and disworship, that his law should countenance. First, it offends him, that "rankest" should signify aught but his own smell: who that knows English should not understand me, when I say a rank serving-man, a rank pettifogger, to mean a mere serving-man, a mere and ar-rant pettifogger, who lately was so hardy, as to lay aside his

buckram-wallet, and make himself a fool in print, with confuting books which are above him ? Next, the word "politician" is not used to his maw ; and thereupon he plays the most notorious hobby-horse, jesting and frisking in the luxury of his nonsense with such poor fetches to coga laughter from us, that no antic hobnail at a morris, but is more handsomely facetious.

Concerning that place Deut. xxiv. 1, which he saith to be "the main pillar of my opinion," though I rely more on the institution than on that : these two pillars I do indeed confess are to me as those two in the porch of the temple, Jachin and Boaz, which names import establishment and strength ; nor do I fear who can shake them. The exposition of Deut. which I brought is the received exposition, both ancient and modern, by all learned men, unless it be a monkish papist here and there ; and the gloss, which he and his obscure assistant would persuade us to, is merely new and absurd, presuming out of his utter ignorance in the Hebrew to interpret those words of the text, first, in a mistaken sense of uncleanness, against all approved writers ; secondly, in a limited sense, whenas the original speaks without limitation, "some uncleanness, or any." And it had been a wise law indeed to mean itself particular, and not to express the case which this acute rabbi hath all this while been hooking for ; whereby they who are most partial to him may guess that something is in this doctrine which I allege, that forces the adversary to such a new and strained exposition ; wherein he does nothing for above four pages, but founder himself to and fro in his own objections ; one while denying that divorce was permitted, another while affirming that it was permitted for the wife's sake, and after all, distrusts himself. And for his surest retirement, betakes him to those old suppositions, "that Christ abolished the Mosaic law of divorce ; that the Jews had not sufficient knowledge in this point, through the darkness of the dispensation of heavenly things ; that under the plenteous grace of the gospel we are tied by cruellest compulsion to live in marriage till death with the wickedest, the worst, the most persecuting mate." These ignorant and doting surmises he might have read confuted at large, even in the first edition ; but found it safer to pass that part over in silence. So that they who see not the sottishness of this his new and tedious exposition, are worthy to love it dearly.

His explanation done, he charges me with a wicked gloss, and almost blasphemy, for saying that Christ in teaching meant not always to be taken word for word ; but like a wise physician, administering one excess against another, to reduce us to a perfect mean. Certainly to teach us were no dishonest method : Christ himself hath often used hyperboles in his teaching ; and gravest authors, both Aristotle in the second of his " *Ethics to Nichomachus*," and Seneca in his seventh " *de Beneficiis*," advise us to stretch out the line of precept oftentimes beyond measure, that while we tend further, the mean might be the easier attained. And whoever comments that 5th of Matthew, when he comes to the turning of cheek after cheek to blows, and the parting both with cloak and coat, if any please to be the rifler, will be forced to recommend himself to the same exposition, though this chattering lawmonger be bold to call it wicked. Now note another precious piece of him : Christ, saith he, " doth not say that an unchaste look is adultery, but the lusting after her ;" as if the looking unchastely could be without lusting. This gear is licensed for good reason : " *Imprimatur*."

Next he would prove, that the speech of Christ is not uttered in excess against the pharisees, first, " because he speaks it to his disciples," Matt. v. ; which is false, for he spake it to the multitude, as by the first verse is evident, among which in all likelihood were many pharisees ; but out of doubt all of them pharisean disciples, and bred up in their doctrine ; from which extremes of error and falsity Christ throughout his whole sermon labours to reclaim the people. Secondly, saith he, " because Christ forbids not only putting away, but marrying her who is put away." Acutely ! as if the pharisees might not have offended as much in marrying the divorced, as in divorcing the married. The precept may bind all, rightly understood ; and yet the vehement manner of giving it may be occasioned only by the pharisees.

Finally, he winds up his text with much doubt and trepidation ; for it may be his trenchers were not scraped, and that which never yet afforded corn of savour to his noddle, the saltceller was not rubbed ; and therefore in this haste easily granting that his answers fall foul upon each other, and praying you would not think he writes as a prophet, but as a man, he runs to the black jack, fills his flagon, spreads the table, and serves up dinner.

After waiting and voiding, he thinks to void my second argument, and the contradictions that will follow both in the law and gospel, if the Mosaic law were abrogated by our Saviour, and a compulsive prohibition fixed instead; and sings his old song, "that the gospel counts unlawful that which the law allowed," instancing in circumcision, sacrifices, washings. But what are these ceremonial things to the changing of a moral point in household duty, equally belonging to Jew and Gentile? Divorce was then right, now wrong; then permitted in the rigorous time of law, now forbidden by law, even to the most extremely afflicted, in the favourable time of grace and freedom. But this is not for an unbuttoned fellow to discuss in the garret at his trestle, and dimension of candle by the snuff, which brought forth his scullionly paraphrase on St. Paul, whom he brings in discoursing such idle stuff to the maids and widows, as his own servile inurbanity forbears not to put into the apostle's mouth, "of the soul's conversing;" and this he presumes to do, being a bayard, who never had the soul to know what conversing means, but as his provender and the familiarity of the kitchen schooled his conceptions.

He passes to the third argument, like a boar in a vineyard, doing nought else, but still as he goes champing and chewing over what I could mean by this chimæra of a "fit conversing soul," notions and words never made for those chops; but like a generous wine, only by overworking the settled mud of his fancy, to make him drunk, and disgorge his villainess the more openly. All persons of gentle breeding (I say "gentle," though this barrow grunt at the word) I know will apprehend, and be satisfied in what I spake, how displeasing and discontenting the society of body must needs be between those whose minds cannot be sociable. But what should a man say more to a snout in this pickle? What language can be low and degenerate enough?

The fourth argument which I had was, that marriage being a covenant, the very being whereof consists in the performance of unfeigned love and peace: if that were not tolerably performed, the covenant became broke and revokable. Which how can any, in whose mind the principles of right reason and justice are not cancelled, deny? For how can a thing subsist, when the true essence thereof is dissolved? Yet

this he denies, and yet in such a manner as alters my assertion; for he puts in, "though the main end be not attained in full measure:" but my position is, if it be not tolerably attained, as throughout the whole discourse is apparent.

Now for his reasons:—"Heman found not that peace and solace which is the main end of communion with God: should he therefore break off that communion?"

I answer, that if Heman found it not, the fault was certainly his own. But in marriage it happens far otherwise: sometimes the fault is plainly not his who seeks divorce; sometimes it cannot be discerned whose fault it is, and therefore cannot in reason or equity be the matter of an absolute prohibition.

His other instance declares, what a right handicraftsman he is of petty cases, and how unfit to be aught else at highest but a hackney of the law. "I change houses with a man; it is supposed I do it for my own ends; I attain them not in this house; I shall not therefore go from my bargain." How without fear might the young Charinus in Andria now cry out, "What likeness can be here to a marriage?" In this bargain was no capitulation, but the yielding of possession to one another, wherein each of them had his several end apart. In marriage there is a solemn vow of love and fidelity each to other: this bargain is fully accomplished in the change: in marriage the covenant still is in performing. If one of them perform nothing tolerably, but instead of love, abound in disaffection, disobedience, fraud, and hatred, what thing in the nature of a covenant shall bind the other to such a perdurable mischief? Keep to your problems of ten groats; these matters are not for pragmatics and folkmothers to babble in.

Concerning the place of Paul, "that God hath called us to peace," 1 Cor. vii., and therefore, certainly, if anywhere in this world, we have a right to claim it reasonably in marriage; it is plain enough in the sense which I gave, and confessed by Paræus, and other orthodox divines, to be a good sense; and this answerer does not weaken it. The other place, that "he who hateth, may put away," which if I shew him, he promises to yield the whole controversy, is, besides Deut. xxiv. 1, Deut. xxi. 14, and before this, Exod. xxi. 8. Of Malachi I have spoken more in another place; and say again,

that the best interpreters, all the ancient, and most of the modern, translate it as I cite it, and very few otherwise, whereof, perhaps, Junius is the chief.

Another thing troubles him, that marriage is called “the mystery of joy.” Let it still trouble him; for what hath he to do either with joy or with mystery? He thinks it frantic divinity to say, it is not the outward continuance of marriage that keeps the covenant of marriage whole; but whosoever doth most according to peace and love, whether in marriage or divorce, he breaks marriage least. If I shall spell it to him, he breaks marriage least, is to say, he dishonours not marriage; for least is taken in the Bible, and other good authors, for not at all. And a particular marriage a man may break, if for a lawful cause, and yet not break, that is, not violate, or dishonour the ordinance of marriage. Hence those two questions that follow are left ridiculous; and the maids at Aldgate, whom he flouts, are likely to have more wit than the serving-man at Addle-gate.

Whereas he taxes me of adding to the scripture in that I said, Love only is the fulfilling of every commandment, I cited no particular scripture, but spake a general sense, which might be collected from many places. For seeing love includes faith, what is there that can fulfil every commandment but only love? and I meant, as any intelligent reader might apprehend, every positive and civil commandment, whereof Christ hath taught us that man is the lord. It is not the formal duty of worship, or the sitting still, that keeps the holy rest of sabbath; but whosoever doth most according to charity, whether he works or works not, he breaks the holy rest of sabbath least. So marriage being a civil ordinance, made for man, not man for it; he who doth that which most accords with charity, first to himself, next to whom he next owes it, whether in marriage or divorce, he breaks the ordinance of marriage least. And what in religious prudence can be charity to himself, and what to his wife, either in continuing or in dissolving the marriage-knot, hath been already oft enough discoursed. So that what St. Paul saith of circumcision, the same I stick not to say of a civil ordinance, made to the good and comfort of man, not to his ruin: marriage is nothing, and divorce is nothing, “but faith which worketh by love.” And this I trust none can mistake.

Against the fifth argument, that a Christian, in a higher order of priesthood than that Levitical, is a person dedicate to joy and peace, and therefore needs not in subjection to a civil ordinance, made to no other end but for his good, (when without his fault he finds it impossible to be decently or tolerably observed,) to plunge himself into immeasurable distractions and temptations above his strength: against this he proves nothing; but gads into silly conjectures of what abuses would follow, and with as good reason might declaim against the best things that are.

Against the sixth argument, that to force the continuance of marriage between minds found utterly unfit and disproportional, is against nature, and seems forbid under that allegorical precept of Moses, "not to sow a field with divers seeds, lest both be defiled; not to plough with an ox and an ass together," which I deduced by the pattern of St. Paul's reasoning what was meant by not muzzling the ox: he rambles over a long narration, to tell us that "by the oxen are meant the preachers;" which is not doubted. Then he demands, "if this my reasoning be like St. Paul's." And I answer him, Yes. He replies, that sure St. Paul would be ashamed to reason thus. And I tell him, No. He grants that place which I alleged, 2 Cor. vi., of unequal yoking, may allude to that of Moses, but says, "I cannot prove it makes to my purpose," and shews not first how he can disprove it. Weigh, gentlemen, and consider, whether my affirmations, backed with reason, may hold balance against the bare denials of this ponderous confuter, elected by his ghostly patrons to be my copesmate.

Proceeding on to speak of mysterious things in nature, I had occasion to fit the language thereafter; matters not, for the reading of this odious fool, who thus ever, when he meets with aught above the cogitation of his breeding, leaves the noisome stench of his rude slot behind him, maligning that anything should be spoke or understood above his own genuine baseness; and gives sentence that his confuting hath been employed about a frothy, immeritous, and undeserving discourse. Who could have believed so much insolence durst vent itself from out the hide of a varlet, as thus to censure that which men of mature judgment have applauded to be writ from good reason? But this contents him not; he falls

now to rave in his barbarous abusiveness. And why? A reason befitting such an artificer, because, he saith, the book is contrary to all human learning; whenas the world knows that all, both human and divine learning, till the canon law, allowed divorce by consent, and for many causes without consent. Next, he dooms it as contrary to truth; whenas it hath been disputable among learned men, ever since it was prohibited: and is by Peter Martyr thought an opinion not impious, but hard to be refuted; and by Erasmus deemed a doctrine so charitable and pious, as if it cannot be used, were to be wished it could; but is by Martin Bucer, a man of dearest and most religious memory in the church, taught and maintained to be either most lawfully used, or most lawfully permitted. And for this, for I affirm no more than Bucer, what censure do you think, readers, he hath condemned the book to? To a death no less impious than to be burnt by the hangman. Mr. Licenser, (for I deal not now with this catiff, never worth my earnest, and now not seasonable for my jest,) you are reputed a man discreet enough, religious enough, honest enough, that is to an ordinary competence, in all these. But now your turn is, to hear what your own hand hath earned ye; that when you suffered this nameless hangman to cast into public such a despiteful contumely upon a name and person deserving of the church and state equally to yourself; and one who hath done more to the present advancement of your own tribe, than you or many of them have done for themselves; you forgot to be either honest, religious, or discreet. Whatever the state might do concerning it, supposed a matter to expect evil from, I should not doubt to meet among them with wise, and honourable, and knowing men: but as to this brute libel, so much the more impudent and lawless for the abused authority which it bears, I say again, that I abominate the censure of rascals and their licensors.

With difficulty I return to what remains of this ignoble task, for the disdain I have to change a period more with the filth and venom of this gourmand, swelled into a confuter; yet for the satisfaction of others I endure all this.

Against the seventh argument, that if the canon law and divines allow divorce for conspiracy of death, they may as

well allow it to avoid the same consequence from the likelihood of natural causes.

First, he denies that the canon so decrees.

I answer, that it decrees for danger of life, as much as for adultery, Decret. Gregor. l. 4, tit. 19, and in other places: and the best civilians, who cite the canon law, so collect, as Schneidewin in Instit. tit. 10, p. 4, de Divort. And indeed, who would have denied it, but one of a reprobate ignorance in all he meddles with?

Secondly, he saith the case alters; for there the offender, “who seeks the life, doth implicitly at least act a divorce.”

And I answer, that here nature, though no offender, doth the same. But if an offender by acting a divorce, shall release the offended, this is an ample grant against himself. He saith, Nature teaches to save life from one who seeks it. And I say, She teaches no less to save it from any other cause that endangers it. He saith, that here they are both actors. Admit they were, it would not be uncharitable to part them; yet sometimes they are not both actors, but the one of them most lamentedly passive. So he concludes, we must not take advantage of our own faults and corruptions, to release us from our duties. But shall we take no advantage to save ourselves from the faults of another, who hath annulled his right to our duty? “No,” says he; “let them die of the sullens, and try who will pity them.” Barbarian, the shame of all honest attorneys! why do they not hoise him over the bar and blanket him?

Against the eighth argument, that they who are destitute of all marriageable gifts, except a body not plainly unfit, have not the calling to marry, and consequently married and so found, may be divorced: this, he saith, is nothing to the purpose, and not fit to be answered. I leave it therefore to the judgment of his masters.

Against the ninth argument, that marriage is a human society, and so chiefly seated in agreement and unity of mind: if therefore the mind cannot have that due society by marriage, that it may reasonably and humanely desire, it can be no human society, and so not without reason divorcible: here he falsifies, and turns what the position required of a reasonable agreement in the main matters of

society, into an agreement in all things, which makes the opinion not mine, and so he leaves it.

At last, and in good hour, we are come to his farewell, which is to be a concluding taste of his jabberment in law, the flashiest and the fustiest that ever corrupted in such an unswilled hogshead.

Against my tenth argument, as he calls it, but as I intended it, my other position, "That divorce is not a thing determinable by a compulsive law, for that all law is for some good that may be frequently attained without the admixture of a worse inconvenience; but the law forbidding divorce never attains to any good end of such prohibition, but rather multiplies evil; therefore the prohibition of divorce is no good law." Now for his attorney's prize: but first, like a right cunning and sturdy logician, he denies my argument, not mattering whether in the major or minor: and saith, "there are many laws made for good, and yet that good is not attained, through the defaults of the party, but a greater inconvenience follows."

But I reply, that this answer builds upon a shallow foundation, and most unjustly supposes every one in default, who seeks divorce from the most injurious wedlock. The default therefore will be found in the law itself; which is neither able to punish the offender, but the innocent must withal suffer: nor can right the innocent in what is chiefly sought, the obtainment of love or quietness. His instances out of the common law are all so quite beside the matter which he would prove, as may be a warning to all clients how they venture their business with such a cockbrained solicitor. For being to shew some law of England, attaining to no good end, and yet through no default of the party, who is thereby debarred all remedy, he shews us only how some do lose the benefit of good laws through their own default. His first example saith, "It is a just law that every one shall peaceably enjoy his estate in lands or otherwise." Does this law attain to no good end? The bar will blush at this most incogitant woodcock. But see if a draught of Littleton will recover him to his senses. "If this man, having fee-simple in his lands, yet will take a lease of his own lands from another, this shall be an estopple to him in an assize from the recovering of his own land."

Mark now and register him ! How many are there of ten thousand who have such a fee-simple in their sconce, as to take a lease of their own lands from another ? So that this inconvenience lights upon scarce one in an age, and by his own default ; and the law of enjoying each man his own is good to all others. But on the contrary, this prohibition of divorce is good to none, and brings inconvenience to numbers, who lie under intolerable grievances without their own default, through the wickedness or folly of another ; and all this iniquity the law remedies not, but in a manner maintains. His other cases are directly to the same purpose, and might have been spared, but that he is a tradesman of the law, and must be borne with at his first setting up, to lay forth his best ware, which is only gibberish.

I have now done that, which for many causes I might have thought could not likely have been my fortune, to be put to this underwork of scouring and unrubbing the low and sordid ignorance of such a presumptuous lozel. Yet Hercules had the labour once imposed upon him to carry dung out of the Augean stable. At any hand I would be rid of him : for I had rather, since the life of man is likened to a scene, that all my entrances and exits might mix with such persons only, whose worth erects them and their actions to a grave and tragic deportment, and not to have to do with clowns and vices. But if a man cannot peaceably walk into the world, but must be infested, sometimes at his face with dorrs and horseflies, sometimes beneath with bawling whippets and shin-barkers, and these to be set on by plot and consultation with a junto of clergymen and licensers, commended also and rejoiced in by those whose partiality cannot yet forego old papistical principles ; have I not cause to be in such a manner defensive, as may procure me freedom to pass more unmolested hereafter by those encumbrances, not so much regarded for themselves, as for those who incite them ? And what defence can properly be used in such a despicable encounter as this, but either the slap or the spurn ? If they can afford me none but a ridiculous adversary, the blame belongs not to me, though the whole dispute be strewed and scattered with ridiculous. And if he have such an ambition to know no better who are his mates, but among those needy thoughts, which

though his two faculties of serving-man and solicitor should compound into one mongrel, would be but thin and meagre, if in this penury of soul he can be possible to have the lustiness to think of fame, let him but send me how he calls himself, and I may chance not fail to indorse him on the backside of posterity, not a golden, but a brazen ass. Since my fate extorts from me a talent of sport, which I had thought to hide in a napkin, he shall be my *Batrachomuomachia*, my *Bavius*, my *Calandrino*, the common adagy of ignorance and overweening: nay, perhaps, as the provocation may be, I may be driven to curl up this gilding prose into a rough sotadic, that shall rhyme him into such a condition, as instead of judging good books to be burnt by the executioner, he shall be readier to be his own hangman. Thus much to this nuisance.

But as for the subject itself, which I have writ and now defend, according as the opposition bears; if any man equal to the matter shall think it appertains him to take in hand this controversy, either excepting against aught written, or persuaded he can shew better how this question, of such moment to be thoroughly known, may receive a true determination, not leaning on the old and rotten suggestions whereon it yet leans; if his intents be sincere to the public, and shall carry him on without bitterness to the opinion, or to the person dissenting; let him not, I entreat him, guess by the handling, which meritoriously hath been bestowed on this object of contempt and laughter, that I account it any displeasure done me to be contradicted in print, but as it leads to the attainment of anything more true, shall esteem it a benefit; and shall know how to return his civility and fair argument in such a sort, as he shall confess that to do so is my choice, and to have done thus was my chance.

ON EDUCATION.

EDITOR'S PRELIMINARY REMARKS.

HAVING completed his different works on Divorce, which led him deeply to investigate the subject of marriage, love, and whatever relates to the happiness of domestic life, Milton, in 1644, produced his brief treatise on Education. In addition to those high intellectual endowments which raised him above all the men of his age, he had here the advantage of experience, having been himself engaged in the instruction of youth. His opinions, therefore, are entitled to the greatest respect : for he had put in practice what he recommends. Johnson, and many others, who have treated his vast plan as visionary, scarcely comprehended its drift, which was not to impart scanty learning to vulgar or needy students, whom their necessities call away into the world before their minds are half furnished ; but to create, from among the youth of ampler leisure and fortune, able and accomplished senators, judges, and generals. How much may be effected when the teacher's skill and knowledge are seconded by the industry and emulative ardour of ingenious pupils, they are best able to judge who, having children of their own, have themselves undertaken the sacred duty of spreading before them the vast map of science. Most commonly they have to check or moderate the passion for labour, which, by exciting the mind to a preternatural activity, might undermine the health, or wholly destroy the body. Milton himself, while a boy, fell into this error. During several years he sat up reading until midnight ; which, as he relates, debilitated the organs of sight, and thus laid the foundation of that calamity which constituted the chief source of bitterness in his old age.

TO MASTER SAMUEL HARTLIB.

I AM long since persuaded, Master Hartlib,* that to say or do aught worth memory and imitation, no purpose or respect should sooner move us than simply the love of God, and of mankind. Nevertheless to write now the reforming of education, though it be one of the greatest and noblest designs that can be thought on, and for the want whereof this nation perishes ; I had not yet at this time been induced, but by your earnest entreaties and serious conjurements ; as having my mind for the present half diverted in the pursuance of some other assertions, the knowledge and the use of which cannot but be a great furtherance both to the enlargement of

* Of Hartlib little more is known than that he was a friend of Milton, who had studied with peculiar diligence the science of education, and to whom Sir William Petty subsequently dedicated one of his earliest works. From several expressions in this and the following paragraphs, he would appear to have been a foreigner ; for he is spoken of as one sent hither from a far country, and allusion is made to his labours beyond the seas.—ED.

truth, and honest living with much more peace. Nor should the laws of any private friendship have prevailed with me to divide thus, or transpose my former thoughts, but that I see those aims, those actions, which have won you with me the esteem of a person sent hither by some good providence from a far country to be the occasion and incitement of great good to this island.

And, as I hear, you have obtained the same repute with men of most approved wisdom, and some of the highest authority among us; not to mention the learned correspondence which you hold in foreign parts, and the extraordinary pains and diligence which you have used in this matter, both here and beyond the seas; either by the definite will of God so ruling, or the peculiar sway of nature, which also is God's working. Neither can I think that, so reputed and so valued as you are, you would, to the forfeit of your own discerning ability, impose upon me an unfit and overponderous argument; but that the satisfaction which you profess to have received, from those incidental discourses which we have wandered into, hath pressed and almost constrained you into a persuasion, that what you require from me in this point, I neither ought nor can in conscience defer beyond this time both of so much need at once, and so much opportunity to try what God hath determined.

I will not resist, therefore, whatever it is, either of divine or human obligation, that you lay upon me; but will forthwith set down in writing, as you request me, that voluntary idea, which hath long, in silence, presented itself to me, of a better education, in extent and comprehension far more large, and yet of time far shorter, and of attainment far more certain, than hath been yet in practice. Brief I shall endeavour to be;* for that which I have to say, assuredly this nation hath

* It is this brevity, however, that has probably laid open his system to so many objections. Dr. Symmons, usually the apologist of Milton, deserts him here; remarking that, although his plan of education was magnificent, it appeared "to be calculated only to amuse the fancy, while it would be found by experience to disappoint the expectation."—*Life, &c.*, p. 257. Sir Egerton Brydges, as was to be expected, passes over the tractate without a single observation; but Mr. Mitford, with that modesty and good sense for which his memoir is generally distinguished, questions the justice of Dr. Symmons's decision, without, however, expressly referring to it. "The system of education which he adopted was deep and comprehensive; it promised to teach science with language, or rather to make the study of languages subservient

extreme need should be done sooner than spoken. To tell you, therefore, what I have benefited herein among old renowned authors, I shall spare; and to search what many modern Januas and Didactics, more than ever I shall read, have projected, my inclination leads me not. But if you can accept of these few observations which have flowered off, and are as it were the burnishing of many studious and contemplative years, altogether spent in the search of religious and civil knowledge, and such as pleased you so well in the relating, I here give you them to dispose of.

The end then of learning is to repair the ruins of our first parents by regaining to know God aright, and out of that knowledge to love him, to imitate him, to be like him, as we may the nearest by possessing our souls of true virtue, which being united to the heavenly grace of faith, makes up the highest perfection. But because our understanding cannot in this body found itself but on sensible things, nor arrive so clearly to the knowledge of God and things invisible, as by orderly conning over the visible and inferior creature, the same method is necessarily to be followed in all discreet teaching. And seeing every nation affords not experience and tradition enough for all kinds of learning, therefore we are chiefly taught the languages of those people who have at any time been most industrious after wisdom; so that language is but the instrument conveying to us things useful to be known. And though a linguist should pride himself to have all the tongues that Babel cleft the world into,* yet if he have not studied the solid things in them, as well as the words and lexicons, he were nothing so much to be esteemed a learned man, as any yeoman or tradesman competently wise in his mother dialect only.

to the acquisition of scientific knowledge. Dr. Johnson has severely censured this method of instruction, but with arguments that might not unsuccessfully be met. The plan recommended by the authority of Milton seems to be chiefly liable to objection from being too extensive."—*Life, &c.*, p. 28. The remark immediately following is perhaps erroneous; but he has doubtless entered properly into the views of Milton, and ably defends that portion of his plan which refers more particularly to the teaching of science.—ED.

* Though he himself understood many languages, and appears to have possessed a peculiar aptitude for this kind of learning, no one could be further than he from pedantry. In his view, language was merely the instrument of knowledge.—ED.

Hence appear the many mistakes which have made learning generally so unpleasing and so unsuccessful; first, we do amiss to spend seven or eight years merely in scraping together so much miserable Latin and Greek, as might be learned otherwise easily and delightfully in one year.* And that which casts our proficiency therein so much behind, is our time lost partly in too oft idle vacancies given both to schools and universities; partly in a preposterous exaction, forcing the empty wits of children to compose themes, verses, and orations, which are the acts of ripest judgment, and the final work of a head filled by long reading and observing, with elegant maxims and copious invention. These are not matters to be wrung from poor striplings, like blood out of the nose, or the plucking of untimely fruit. Besides the ill habit which they get of wretched barbarizing against the Latin and Greek idiom, with their untutored Anglicisms, odious to be read, yet not to be avoided without a well-continued and judicious conversing among pure authors digested, which they scarce taste.† Whereas, if after some preparatory grounds of speech by their certain forms got into memory, they were led to the praxis thereof in some chosen short book lessoned thoroughly to them, they might then forthwith proceed to learn the substance of good things, and arts in due order, which would bring the whole language quickly into their power. This I take to be the most rational and most profitable way of learning languages, and whereby we may best hope to give account to God of our youth spent herein.

And for the usual method of teaching arts, I deem it to be an old error of universities, not yet well recovered from the scholastic grossness of barbarous ages, that instead of be-

* On this subject, see Locke's *Treatise on Education*, § 162—177.—*Works, folio edition*, vol. iii. p. 72, *sqq.*—ED.

† Philips, a pupil of Milton, furnishes us with a list of the books which he himself made use of in teaching: these were, in Latin, the agricultural works of Cato, Columella, Varro, and Palladius, Celsus on Medicine, Pliny's Natural History, Vitruvius's Architecture, Frontinus's Stratagems, and the Philosophical Poems of Lucretius and Manilius: in Greek, Hesiod, Aratus, Dionysius Periegesis, Oppian's *Cynegetica* and *Halieutics*, Apollonius Rhodius, Quintus Calaber, certain of Plutarch's Philosophical Works, Geminus's Astronomy, Xenophon's *Cyropædia* and *Anabasis*, Polyænus's Stratagems, and Ælian's Tactics.—ED

ginning with arts most easy, (and those be such as are most obvious to the sense,) they present their young unmatriculated novices, at first coming, with the most intellective abstractions of logic and metaphysics; so that they having but newly left those grammatic flats and shallows, where they stuck unreasonably to learn a few words with lamentable construction, and now on the sudden transported under another climate, to be tossed and turmoiled with their unbalanced wits in fathomless and unquiet deeps of controversy, do for the most part grow into hatred and contempt of learning, mocked and deluded all this while with ragged notions and babblements, while they expected worthy and delightful knowledge; till poverty or youthful years call them importunately their several ways, and hasten them, with the sway of friends, either to an ambitious and mercenary, or ignorantly zealous divinity: some allured to the trade of law, grounding their purposes not on the prudent and heavenly contemplation of justice and equity, which was never taught them, but on the promising and pleasing thoughts of litigious terms, fat contentions, and flowing fees; others betake them to state affairs, with souls so unprincipled in virtue and true generous breeding, that flattery and court-shifts and tyrannous aphorisms* appear to them the highest points of wisdom; instilling their barren hearts with a conscientious slavery; if, as I rather think, it be not feigned. Others, lastly, of a more delicious and airy spirit, retire themselves (knowing no better) to the enjoyments of ease and luxury, living out their days in feast and jollity; which indeed is the wisest and safest course of all these, unless they were with more integrity undertaken. And these are the errors, and these are the fruits of mispending our prime youth at the schools and universities as we do, either in learning mere words, or such things chiefly as were better unlearned.

I shall detain you now no longer in the demonstration of what we should not do, but straight conduct you to a hill-side, where I will point you out the right path of a virtuous

* His hatred and contempt of tyranny everywhere break forth. Bacon, himself a lawyer, likewise notices the too common effect of a laborious study of the law, which appears to have a natural tendency to narrow and enfeeble the mind. Our history, however, furnishes some brilliant exceptions.—ED.

and noble education; laborious indeed at the first ascent, but else so smooth, so green, so full of goodly prospect, and melodious sounds on every side, that the harp of Orpheus was not more charming.* I doubt not but ye shall have more ado to drive our dullest and laziest youth, our stocks and stubs, from the infinite desire of such a happy nurture, than we have now to hale and drag our choicest and hopefulest wits to that asinine feast of sowthistles and brambles, which is commonly set before them as all the food and entertainment of their tenderest and most docible age. I call therefore a complete and generous education, that which fits a man to perform justly, skilfully, and magnanimously all the offices, both private and public, of peace and war. And how all this may be done between twelve and one and twenty, less time than is now bestowed in pure trifling at grammar and sophistry, is to be thus ordered.

First, to find out a spacious house and ground about it fit for an academy, and big enough to lodge a hundred and fifty persons,* whereof twenty or thereabout may be attendants, all under the government of one, who shall be thought of desert sufficient, and ability either to do all, or wisely to direct and oversee it done. This place should be at once both school and university, not needing a remove to any other house of scholarship, except it be some peculiar college of law, or physic, where they mean to be practitioners; but as for those general studies which take up all our time from Lily to commencing, as they term it, master of art, it should be absolute. After this pattern, as many edifices may be converted to this use as shall be needful in every

* He had already, in *Comus*, described the delight derivable from the study of philosophy:

“How charming is divine philosophy!
Not harsh and crabbed, as dull fools suppose,
But musical as is Apollo's lute,
And a perpetual feast of nectared sweets
Where no crude surfeit reigns.”—ED.

† Nowhere has the material frame-work of Milton's system of education been more nearly approached than in the public schools of Egypt. The College of Kasserlyne, on the banks of the Nile, is such “a spacious house,” with beautiful and ample grounds about it; but in the interior arrangements, the studies, and the results, we must not look for anything resembling what the poet proposed in this democratic establishment.—See *Egypt and Mohammed Ali*, vol. ii. p. 395, *sqq.*—ED.

city throughout this land, which would tend much to the increase of learning and civility everywhere. This number, less or more thus collected, to the convenience of a foot company, or interchangeably two troops of cavalry, should divide their day's work into three parts as it lies orderly: their studies, their exercise, and their diet.

For their studies: first, they should begin with the chief and necessary rules of some good grammar, either that now used, or any better; and while this is doing, their speech is to be fashioned to a distinct and clear pronunciation, as near as may be to the Italian, especially in the vowels. For we Englishmen being far northerly, do not open our mouths in the cold air wide enough to grace a southern tongue; but are observed by all other nations to speak exceeding close and inward, so that to smatter Latin with an English mouth, is as ill a hearing as law French. Next, to make them expert in the usefulest points of grammar, and withal to season them and win them early to the love of virtue and true labour, ere any flattering seducement or vain principle seize them wandering, some easy and delightful book of education would be read to them, whereof the Greeks have store, as Cebes, Plutarch, and other Socratic discourses. But in Latin we have none of classic authority extant, except the two or three first books of Quintilian, and some select pieces elsewhere.

But here the main skill and groundwork will be, to temper them such lectures and explanations, upon every opportunity, as may lead and draw them in willing obedience, inflamed with the study of learning and the admiration of virtue; stirred up with high hopes of living to be brave men, and worthy patriots, dear to God, and famous to all ages. That they may despise and scorn all their childish and ill-taught qualities, to delight in manly and liberal exercises, which he who hath the art and proper eloquence to catch them with, what with mild and effectual persuasions, and what with the intimation of some fear, if need be, but chiefly by his own example, might in a short space gain them to an incredible diligence and courage, infusing into their young breasts such an ingenuous and noble ardour, as would not fail to make many of them renowned and matchless men.*

* He here alludes to the Socratic system of education, frequently glanced at in all the dialogues of Plato, but more fully developed in the *Protagoras*.

At the same time, some other hour of the day, might be taught them the rules of arithmetic; and soon after the elements of geometry, even playing, as the old manner was. After evening repast, till bedtime, their thoughts would be best taken up in the easy grounds of religion, and the story of scripture.

The next step would be to the authors of agriculture, Cato, Varro, and Columella, for the matter is most easy; and, if the language be difficult, so much the better, it is not a difficulty above their years. And here will be an occasion of inciting, and enabling them hereafter to improve the tillage of their country, to recover the bad soil, and to remedy the waste that is made of good;* for this was one of Hercules' praises. Ere half these authors be read (which will soon be with plying hard and daily) they cannot choose but be masters of any ordinary prose. So that it will be then seasonable for them to learn in any modern author the use of the globes, and all the maps, first, with the old names, and then with the new;† or they might be then capable to read any compendious method of natural philosophy.

And at the same time might be entering into the Greek tongue, after the same manner as was before prescribed in the Latin; whereby the difficulties of grammar being soon overcome, all the historical physiology ‡ of Aristotle and Theo-

In pursuing a plan of this kind, the teacher would profit no less than the pupils - perhaps more. Adam Smith observes that almost all the great writers of Greece had been engaged in the business of education.—ED.

* Dr. Symmons remarks, that in agriculture no benefit could now be derived from the study of ancient authors. But Milton never intended that his pupils should seek to improve themselves in husbandry by reading Varro or Cato. His design extended no further than to render their boyish studies a means of awakening in their minds a love of rural pursuits, which age and experience might afterwards enable them to turn to good account.—ED.

† This mode of studying geography has since been adopted, particularly at Eton, where, with the help of Arrowsmith's "Comparative Atlas," in which the ancient and modern maps of countries are bound up face to face, a lad may quickly acquire a knowledge at least of the elements of this useful science.—ED.

‡ Milton here enters upon that part of his plan which more particularly provoked Dr. Johnson's animadversion. He thought it, in fact, a good opportunity to display his wisdom, which he considered superior to Milton's, and, by supporting his views with the seeming approbation of Socrates, to obtain the credit of being what, in the cant of the present day, is called "a

phrastus are open before them, and, as I may say, under contribution. The like access will be to Vitruvius, to Seneca's natural questions, to Mela, Celsus, Pliny, or Solinus. And having thus passed the principles of arithmetic, geometry, astronomy, and geography, with a general compact of physics, they may descend in mathematics to the instrumental science of trigonometry, and from thence to fortification, architecture, enginery, or navigation. And in natural philosophy they may proceed leisurely from the history of meteors, minerals, plants, and living creatures, as far as anatomy.

practical man." In order to insinuate into the reader's mind that Milton made little or no account of moral philosophy, he draws a sort of parallel between "the knowledge of external nature," and the science of ethics, and gives, as every wise man must, the preference to the latter. He then proceeds: "Those authors, therefore, are to be read at schools that supply most axioms of prudence, most principles of moral truth, and most materials for conversation; and these purposes are best served by poets, orators, and historians. Let me not be censured for this digression as pedantic or paradoxical; for, *if I have Milton against me,*" (observe that,) "*I have Socrates on my side.* It was his labour to turn philosophy from the study of nature to speculations upon life; *but the innovators whom I oppose,*" (he represents Socrates as *an innovator* in his day,) "*are turning off attention from life to nature.* They seem to think that we are placed here to watch the growth of plants, or the motions of the stars: Socrates was rather of opinion, that what we had to learn was, how to do good, and avoid evil." Before we inquire whether Socrates would know his own features in Johnson's picture, it is necessary to remark that the biographer was altogether mistaken in imagining he had against him Milton; who, both in this treatise, and in his life, made it abundantly manifest that he considered the study of the sciences, nay, of poetry itself, of very inferior importance compared with that philosophy which embraces the knowledge of virtue, public and private, and leads to an active defence of the rights and dignity of human nature. He was very far, however, from supposing that watching "the growth of plants," or "the motions of the stars," necessarily constitutes any impediment in the way to an acquaintance with the principles of ethics; and, accordingly enumerates the knowledge of nature among the things which might very advantageously engage the attention of youth, before coming to the master-sciences of morals and politics. But "then will be required," says he, "a special reinforcement of constant and sound indoctrinating, to set them right and firm, instructing them more amply in the knowledge of virtue and the hatred of vice," &c. vide p. 471, 472. Now let us see whether Socrates be for Milton or Johnson. In the Phædrus, where he exalts the wisdom and eloquence of Pericles above those of his contemporaries, he is led to explain to his enthusiastic companion by what arts and pursuits the great statesman had acquired his power, and the consummate skill with which he wielded it; and amongst those means, next after the vast genius which nature had bestowed on him, Socrates reckons the knowledge of physics acquired under Anaxagoras of Clazomenæ. "For. from

Then also in course might be read to them, out of some not tedious writer, the institution of physic,* that they may know the tempers, the humours, the seasons, and how to manage a crudity; which he who can wisely and timely do, is not only a great physician to himself and to his friends, but also may, at some time or other, save an army by this frugal and expenseless means only; and not let the healthy and stout bodies of young men rot away under him for want of this discipline; which is a great pity, and no less a shame to the commander.† To set forward all these proceedings in nature and mathematics, what hinders but that they may procure, as oft as shall be needful, the helpful experience of hunters, fowlers, fishermen, shepherds, gardeners, apothecaries;‡ and in the other sciences, architects, engineers, mariners, anatomists; who doubtless would be ready, some for reward, and some to favour such a hopeful seminary. And this will give them such a real tincture of natural knowledge, as they shall never forget, but daily augment with delight. Then also those poets§ which are now counted most hard, will be both facile and pleasant, Orpheus, Hesiod, Theocritus, Aratus, Nicander, Oppian, Dionysius; and in Latin, Lucretius, Manilius, and the rural part of Virgil.

By this time, years and good general precepts, will have furnished them more distinctly with that act of reason which

these studies," says he, "proceed loftiness of mind, and the power to accomplish whatever may be undertaken:" τὸ γὰρ ὑψηλόνουν τοῦτο καὶ παντὶ τελεσιουργὸν εἶκεν ἐντεῦθεν ποθεῖν εἰσιεναί.—*Platon. Oper. i. 87 edit. Bekk.* He undoubtedly considered civil wisdom superior to scientific knowledge, and so did Milton.—ED

* Like Locke, Milton is said to have been fond of the study of medicine, and, by unskilfully tampering with it, to have injured his sight. But this report appears to rest on no good foundation.—ED.

† That quaint and enthusiastic soldier, Le Cointe, in his "*Commentaire sur la Retraite des Dix Mille*," enumerating the studies of a military man, does not set down a knowledge of medicine, unless, indeed, it be included in the word "*physique*," which strictly signifies "*natural philosophy*." In the early ages of the world, before science had branched off into numerous divisions, a good general was both a physician and a soldier; and, to say the least, the knowledge of physic might not be wholly useless to the commander of an army even in our own days.—ED.

‡ Baron Fellenberg has, to a certain extent, realized Milton's system at Hoffwyll.—ED.

§ These poets, though they seem to make up a formidable list of authors, might in reality, by any one familiar with the Greek and Latin languages, be read in a very short time. None of them are voluminous; and several, the language once mastered, might be read in a day.—ED.

in ethics is called *Proairesis*; that they may with some judgment contemplate upon moral good and evil. Then will be required a special reinforcement of constant and sound indoctrinating, to set them right and firm, instructing them more amply in the knowledge of virtue and the hatred of vice; while their young and pliant affections are led through all the moral works of Plato, Xenophon, Cicero, Plutarch, Laertius, and those Locrian remnants; * but still to be reduced in their nightward studies wherewith they close the day's work, under the determinate sentence of David or Solomon, or the evangelists and apostolic scriptures. Being perfect in the knowledge of personal duty, they may then begin the study of economics.† And either now or before this, they may have easily learned, at any odd hour, the Italian tongue. And soon after, but with wariness and good antidote, it would be wholesome enough to let them taste some choice comedies, Greek, Latin, or Italian; those tragedies also, that treat of household matters, as *Trachiniæ*, *Alcestis*, and the like.

The next removal must be to the study of politics; to know the beginning, end, and reasons of political societies;‡ that they may not, in a dangerous fit of the commonwealth, be such poor, shaken, uncertain reeds, of such a tottering conscience, as many of our great counsellors have lately shewn themselves, but steadfast pillars of the state. After this, they are to dive into the grounds of law, and legal justice; delivered first and with best warrant by Moses; and as far as human prudence can be trusted, in those extolled remains of Grecian lawgivers, *Lycurgus*, *Solon*, *Zaleucus*, *Charondas*, and thence to all the Roman edicts and tables with their Jus-

* *Timæus* of Locris, who flourished about 390 B. C., was one of the masters of Plato. There remains, under his name, a treatise written in the Doric dialect, *Περὶ ψυχῆς κόσμου καὶ φύσιος*: that is, "On the Soul of the World, and Nature." Its authenticity has been much disputed. In 1762, the Marquis d'Argens published at Berlin the Greek text, accompanied by a French translation, with philosophical dissertations.—ED.

† The works here alluded to are, 1, the *Οἰκονομικὸς λόγος*, of Xenophon, a Socratic dialogue, containing instructive details on Greek agriculture, and several anecdotes of the younger Cyrus. Cicero translated the work into Latin. 2. The *Οἰκονομικά*, attributed to Aristotle, but falsely, according to Schneider, who published a new edition of it, in 1815, at Leipzig. And, 3. The *Γεωπονικά* of Cassianus Bassus, which, amidst much that is worthless, contains many curious and interesting particulars.—ED.

‡ Politics were studied as a science in Milton's age; and the taste appears to be reviving in England.—ED.

tinian: and so down to the Saxon and common laws of England, and the statutes.

Sundays also and every evening may be now understandingly spent in the highest matters of theology, and church history, ancient and modern; and ere this time the Hebrew tongue at a set hour might have been gained, that the scriptures may be now read in their own original; whereto it would be no impossibility to add the Chaldee and the Syrian dialect.* When all these employments are well conquered, then will the choice histories, heroic poems, and Attic tragedies of stateliest and most regal argument, with all the famous political orations, offer themselves; which if they were not only read, but some of them got by memory,† and solemnly pronounced with right accent and grace, as might be taught, would endue them even with the spirit and vigour of Demosthenes or Cicero, Euripides or Sophocles.

And now, lastly, will be the time to read with them those organic arts, which enable men to discourse and write perspicuously, elegantly, and according to the fittest style, of lofty, mean, or lowly. Logic,‡ therefore, so much as is useful, is to be referred to this due place with all her well-couched heads and topics, until it be time to open her contracted palm into a graceful and ornate rhetoric, taught out of the rule of Plato, Aristotle, Phalereus, Cicero, Hermogenes, Longinus.§ To which poetry would be made subsequent, or indeed rather precedent, as being less subtile and fine, but more simple, sensuous, and passionate. I mean not here the prosody of a verse, which they could not but have hit on before among the rudiments of grammar; but that sublime art which in Aris-

* He here recommends nothing but what he himself understood.—ED.

† From the *Phædrus* we learn it was the practice among the young men of Athens to commit entire speeches to memory. Xenophon, in the *Memorabilia*, introduces a youth who could repeat the whole *Iliad*; Cicero, *De Oratore*, speaks with commendation of this kind of mental exercise; and it may be observed, generally, that the science of mnemonics was cultivated much more carefully among the ancients than it has ever been in modern times.—ED.

‡ In 1672, Milton himself published a work on Logic, entitled "*Artis Logicæ Plenior Institutio, ad Petri Rami Methodum Concinnata, Adjecta est Praxis Analytica, et Patri Rami Vita. Libris Duobus.*"—ED.

§ To these should undoubtedly be added Quintilian and Vossius, the latter of whom has, by his compendious *Rhetoric*, done good service to the cause of eloquence. Of this work the second and best edition was published at Leyden, 1637.—ED.

totle's poetics, in Horace, and the Italian commentaries of Castelvetro,* Tasso, Mazzoni, and others, teaches what the laws are of a true epic poem, what of a dramatic, what of a lyric, what decorum is, which is the grand masterpiece to observe. This would make them soon perceive what despicable creatures our common rhymers and play-writers be; and shew them what religious, what glorious and magnificent use might be made of poetry, both in divine and human things.

From hence, and not till now, will be the right season of forming them to be able writers and composers in every excellent matter, when they shall be thus fraught with an universal insight into things.† Or whether they be to speak in parliament or council, honour and attention would be waiting on their lips. There would then also appear in pulpits other visage, other gestures, and stuff otherwise wrought than what we now sit under, oftentimes to as great a trial of our patience as any other that they preach to us. These are the studies wherein our noble and our gentle youth ought to bestow their time, in a disciplinary way, from twelve to one and twenty: unless they rely more upon their ancestors dead, than upon themselves living. In which methodical course it is so supposed they must proceed by the steady pace of learning onward, as at convenient times, for memory's sake, to retire back into the middle ward, and sometimes into the rear of what they have been taught, until they have confirmed and solidly united the whole body of their perfected knowledge, like the embattling of a Roman legion. Now will be worth the seeing, what exercises and recreations may best agree, and become these studies.

The course of study hitherto briefly described is, what I can guess by reading, likest to those ancient and famous schools of Pythagoras, Plato, Isocrates, Aristotle, and such others, out of which were bred such a number of renowned philosophers, orators, historians, poets, and princes all over Greece, Italy, and Asia, besides the flourishing studies of Cyrene and Alexandria. But herein it shall exceed them, and supply

* Piccolomini and Beni deserve also to be enumerated among the excellent commentators of the Poetics.—ED.

† The reader will here doubtless call to mind the splendid idea given by Crassus (De Oratore, l. i.) of the education and accomplishments of an orator. Both Cicero and Milton looked solely to the developement of great minds; and from the system of the latter, as from the school of Isocrates, which Cicero compares to the Trojan horse, none but princes in eloquence, had it ever been fully put in practice, would have issued.—ED.

a defect as great as that which Plato noted in the commonwealth of Sparta;* whereas that city trained up their youth most for war, and these in their academies and Lycæum all for the gown, this institution of breeding which I here delineate shall be equally good both for peace and war. Therefore about an hour and a half ere they eat at noon should be allowed them for exercise, and due rest afterwards; but the time for this may be enlarged at pleasure, according as their rising in the morning shall be early.

The exercise which I commend first, is the exact use of their weapon, to guard, and to strike safely with edge or point; this will keep them healthy, nimble, strong, and well in breath; is also the likeliest means to make them grow large and tall, and to inspire them with a gallant and fearless courage, which being tempered with seasonable lectures and precepts to them of true fortitude and patience, will turn into a native and heroic valour, and make them hate the cowardice of doing wrong. They must be also practised in all the locks and gripes of wrestling, wherein Englishmen were wont to excel,† as need may often be in fight to tug, to grapple, and to close. And this perhaps will be enough, wherein to prove and heat their single strength.

The interim of unsweating themselves regularly, and convenient rest before meat, may, both with profit and delight, be taken up in recreating and composing their travailed spirits

* See Plato, *De Legibus*, l. i. Opera, t. vii. p. 181. sqq. edit. Bekk. Aristotle notices the same defect in the Spartan government; and adds that, though military superiority was the object aimed at by Lycurgus, they had been excelled by their neighbours (the Athenians?) no less in the virtues of war than in the arts of peace.—*Politics*, l. ii, and l. v. c. 4. Müller, in his “*Hist. and Antiq. of the Doric Race*,” endeavours to exalt the political institutions of the Spartans above the popular governments of the Ionians.—Vol. ii. pp. 1—269.—ED.

† Aristotle’s remarks on the employment of exercise in education are full of good sense. He allows, as might have been expected, that the culture of the body should precede that of the mind; but is far from inculcating, with many writers, the necessity of acquiring athletic habits of body, which have, on the growth and shape, effects no less injurious than on the intellect. At Sparta, where gymnastic exercises were not pursued as a profession, excessive labour produced no less dangerous results—unfeeling and ferocious habits. During the years preceding puberty all violent exercises and forced regimens are pernicious; which is clear from the fact that, of those who won the prize in boyhood in the Olympic contests, not above two or three had again proved victors in manhood.—*Politics*, l. v. c. 4; see also l. ii. c. 3. Plato, in his *Republic*, observes that too continuous an application to gymnastics, to the neglect of music, engenders ferocity.—*Opera*, t. vi. 152.—ED.

with the solemn and divine harmonies of music,* heard or learned; either whilst the skilful organist plies his grave and fancied descant in lofty fuges,† or the whole symphony with artful and unimaginable touches adorn and grace the well-studied chords of some choice composer; sometimes the lute or soft organ-stop waiting on elegant voices, either to religious, martial, or civil ditties; which, if wise men and prophets be not extremely out, have a great power over dispositions and manners, to smooth and make them gentle from rustic harshness and distempered passions.‡ The like also would not be inexpedient after meat, to assist and cherish nature in her first concoction, and send their minds back to study in good tune and satisfaction. Where having followed it close under vigilant eyes, till about two hours before supper, they are, by a sudden alarum or watchword, to be called out to their military motions, under sky or covert, according to the

* In his *L'Allegro* he thus describes the delights of music:

“And ever against eating cares
Lap me in soft Lydian airs,
Married to immortal verse,
Such as the meeting soul my pierce
In notes, with many a winding bout
Of linked sweetness long drawn out,
With wanton heed, and giddy cunning,
The melting voice through mazes running,
Untwisting all the chains that tie
The hidden soul of harmony.”—ED.

† In music, a flight is when the different parts of a composition follow each other, each repeating what the first had performed —*Barck.*—ED.

‡ He here undoubtedly alludes to Plato, who, in various parts of his works, speaks enthusiastically of the pleasures to be derived from music, which he regarded as a powerful instrument of education. Nowhere, however, has he perhaps expressed himself more beautifully than in the third book of his *Republic*, (t. vi p. 153, edit. Bekk.) where Socrates explains to Glaucus in what manner the citizens of a free state should be nurtured: “Whoever is captivated by music, and, yielding himself up to its soothing influence, suffers it to pour in upon his soul through the ears, as through a funnel, those ravishing, sweet, plaintive harmonies we have enumerated, and passes all his days in the alternate joy and sadness produced by the powers of melody, must inevitably be softened, like steel in the fire, and lose whatever was harsh or rude in his nature. Indulged in to excess, however, music emasculates instead of invigorating the mind, causing a relaxation of the intellectual faculties, and debasing the warrior into an effeminate slave, destitute of all nerve and energy of soul.” From the history of modern Italy numerous facts in support of this theory might be collected. The Latin translation of the above passage, by Marsilius Ficinus, without being a strictly literal rendering of the original, is remarkable for great beauty and elevation of language.—ED.

season, as was the Roman wont;* first on foot, then, as their age permits, on horseback, to all the art of cavalry; that having in sport, but with much exactness and daily muster, served out the rudiments of their soldiership, in all the skill of embattling, marching, encamping, fortifying, besieging, and battering, with all the helps of ancient and modern stratagems, tactics, and warlike maxims, they may as it were out of a long war come forth renowned and perfect commanders in the service of their country. They would not then, if they were trusted with fair and hopeful armies, suffer them, for want of just and wise discipline, to shed away from about them like sick feathers, though they be never so oft supplied; they would not suffer their empty and unrecrutable colonels of twenty men in a company, to quaff out or convey into secret hoards, the wages of a delusive list, and a miserable remnant;† yet in the meanwhile to be overmastered with a score or two of drunkards, the only soldiery left about them, or else to comply with all rapines and violences. No, certainly, if they knew aught of that knowledge that belongs to good men or good governors, they would not suffer these things.

But to return to our own institute: besides these constant exercises at home, there is another opportunity of gaining experience to be won from pleasure itself abroad; in those vernal seasons of the year when the air is calm and pleasant, it were an injury and sullenness against nature, not to go out and see her riches, and partake in her rejoicing with heaven and earth.‡ I should not therefore be a persuader to them of studying much then, after two or three years that they have well laid their grounds, but to ride out in companies, with prudent and staid guides, to all the quarters of the land: learning and observing all places of strength, all commodities of building and of soil, for towns and tillage, harbours and ports

* On the military exercises of the Romans, see Gibbon, *History*, &c. vol. i. pp. 17—27, and Lipsius *de Militiâ Romanâ*, l. v. Oper, t. iii. p. 317—340. In the latter work the subject is rendered more intelligible by engravings, rude, but useful.—ED.

† Tavernier gives a curious account of this mode of plundering the public, in the armies of modern Persia; and the practice is not unknown nearer home.—ED.

‡ Everywhere in Milton's works we discover traces of his admiration of external nature. Who does not remember that exquisite passage in the *Paradise Lost*?—

“Sweet is the breath of morn, her rising sweet
With song of earliest birds, pleasant the sun.” &c.—ED

for trade. Sometimes taking sea as far as to our navy, to learn there also what they can in the practical knowledge of sailing and of sea-fight.

These ways would try all their peculiar gifts of nature; and if there were any secret excellence among them would fetch it out, and give it fair opportunities to advance itself by, which could not but mightily redound to the good of this nation, and bring into fashion again those old admired virtues and excellencies, with far more advantage now in this purity of Christian knowledge. Nor shall we then need the *monsieurs* of Paris to take our hopeful youth into their slight and prodigal custodies, and send them over, back again, transformed into mimics, apes, and kickshaws. But if they desire to see other countries at three or four and twenty years of age, not to learn principles, but to enlarge experience, and make wise observation, they will by that time be such as shall deserve the regard and honour of all men where they pass, and the society and friendship of those in all places who are best and most eminent. And, perhaps, then other nations will be glad to visit us for their breeding, or else to imitate us in their own country.

Now, lastly, for their diet there cannot be much to say, save only that it would be best in the same house; for much time else would be lost abroad, and many ill habits got; and that it should be plain, healthful, and moderate, I suppose is out of controversy. Thus, Mr. Hartlib, you have a general view in writing, as your desire was, of that which at several times I had discoursed with you concerning the best and noblest way of education; not beginning, as some have done, from the cradle, which yet might be worth many considerations, if brevity had not been my scope; many other circumstances also I could have mentioned, but this, to such as have the worth in them to make trial, for light and direction may be enough. Only I believe that this is not a bow for every man to shoot in, that counts himself a teacher; but will require sinews almost equal to those which Homer gave Ulysses; yet I am withal persuaded that it may prove much more easy in the assay, than it now seems at distance, and much more illustrious; howbeit, not more difficult than I imagine, and that imagination presents me with nothing but very happy, and very possible according to best wishes; if God have so decreed, and this age have spirit and capacity enough to apprehend.

A DECLARATION,
OR,
LETTERS-PATENTS,
FOR THE ELECTION OF THIS PRESENT KING OF POLAND,
JOHN THE THIRD,
ELECTED ON THE 22ND OF MAY LAST PAST, A.D. 1674.

CONTAINING THE REASONS OF THIS ELECTION, THE GREAT VIRTUES AND MERITS OF THE SAID SERENE ELECT, HIS EMINENT SERVICES IN WAR, ESPECIALLY IN HIS LAST GREAT VICTORY AGAINST THE TURKS AND TARTARS, WHEREOF MANY PARTICULARS ARE HERE RELATED, NOT PUBLISHED BEFORE.

NOW FAITHFULLY TRANSLATED FROM THE LATIN COPY.

IN the name of the Most Holy and Individual Trinity, the
Father, Son, and Holy Spirit.

WE, Andrew Trezebicki, bishop of Cracovia, duke of Severia, John Gembicki of Uladislau and Pomerania, &c.; bishops to the number of ten.

Stanislaus Warszycki, Castellan of Cracovia; Alexander Michael Lubomirski of Cracovia, &c.; palatines to the number of twenty-three.

Christopherus Grzymaltouski of Posnania, Alexander Gratus de Tarnow of Sandimer; castellans to the number of twenty-four.

Hiraleus Polubinski, high marshal of the great dukedom of Lithuania, Christopherus Pac, high chancellor of the great dukedom of Lithuania, senators and great officers, to the number of seventy-five.

WE declare by these our present letters unto all and single persons whom it may concern: our commonwealth, being again left widowed by the unseasonable death of that famous Michael, late king of Poland, who, having scarce reigned full five years, on the tenth day of November, of the year last past, at Leopolis, changed his fading crown for one immortal; in the sense of so mournful a funeral and fresh calamity, yet with undaunted courage, mindful of herself in the midst of dangers, forbore not to seek remedies, that the world may understand she grows in the midst of her losses; it pleased her to begin her counsels

of preserving her country, and delivering it from the utmost chances of an interreign, from the divine Deity, (as it were by the only motion of whose finger, it is easy that kingdoms be transferred from nation to nation, and kings from the lowest state to thrones;) and therefore the business was begun according to our country laws, and ancestors' institutions.

After the convocation of all the states of the kingdom ended, in the month of February, at Warsaw, by the common consent of all those states, on the day decreed for the election, the twentieth of April: at the report of this famous act, as though a trumpet had been sounded, and a trophy of virtue erected, the wishes and desires of foreign princes came forth of their own accord into the field of the Polonian liberty, in a famous strife of merits and goodwill towards the commonwealth, every one bringing their ornaments, advantages, and gifts to the commonwealth. But the commonwealth becoming more diligent by the prodigal ambition used in the last interreign, and factions, and disagreeings of minds, nor careless of the future, considered with herself whether firm or doubtful things were promised, and whether she should seem from the present state to transfer both the old and new honours of Poland into the possession of strangers, or the military glory, and their late unheard-of victory over the Turks, and blood spilt in the war, upon the purple of some unwarlike prince: as if any one could so soon put on the love of the country, and that Poland was not so much an enemy to her own nation and fame as to favour strangers more than her own, and valour being found in her, should suffer a guest of new power to wax proud in her: therefore she thenceforth turned her thoughts upon some one in her own nation, and at length abolished (as she began in the former election) that reproach cast upon her, under pretence of a secret maxim, "That none can be elected king of Poland, but such as are born out of Poland;" neither did she seek long among her citizens whom she should prefer above the rest; (for this was no uncertain or suspended election, there was no place for delay;) for although in the equality of our nobles many might be elected, yet the virtue of a hero appeared above his equals: therefore the eyes and minds of all men were willingly, and by a certain divine instinct, turned

upon the high marshal of the kingdom, captain of the army, John Sobieski. The admirable virtue of the man, the high power of marshal in the court, with his supreme command in arms, senatorial honour, with his civil modesty, the extraordinary splendour of his birth and fortune, with open courtesy, piety towards God, love to his fellow-citizens in words and deeds ; constancy, faithfulness, and clemency towards his very enemies, and what noble things soever can be said of a hero, did lay such golden chains on the minds and tongues of all, that the senate and people of Poland and of the great dukedom of Lithuania, with suffrages and agreeing voices, named and chose him their king, not with his seeking or precipitate counsel, but with mature deliberations continued and extended till the third day.

Certainly it conduced much for the honour of the most serene elect, the confirmation of a free election, and the eternal praise of the people electing, that the great business of an age was not transacted in one day, or in the shadow of the night, or by one casual heat : for it was not right that a hero of the age should in a moment of time (and as it were by the cast of a die) be made a king, whenas antiquity by an ancient proverb has delivered, “ that Hercules was not begot in one night ; ” and it hath taught, that election should shine openly under a clear sky, in the open light.

The most serene elect took it modestly, that his nomination should be deferred till the third day, plainly shewing to endeavour, lest his sudden facility of assent being suspected, might detract from their judgment, and the world might be enforced to believe by a more certain argument, that he that was so chosen was elected without his own ambition, or the envy of corrupted liberty ; or was it by the appointed counsel of God, that this debate continued three whole days, from Saturday till Monday, as if the Cotimian victory (begun on the Saturday, and at length on the third day after accomplished, after the taking of the Cotimian castle) had been a lucky presage of his royal reward ; or, as if with an auspicious omen, the third day of election had alluded to the regal name of JOHN the Third.

The famous glory of war paved his way to the crown, and confirmed the favour of suffrages to his most serene elect. He, the first of all the Polonians, shewed that the Scythian

swiftness (troublesome heretofore to all the monarchies in the world) might be repressed by a standing fight, and the terrible main battalion of the Turk might be broken and routed at one stroke. That we may pass by in silence the ancient rudiments of warfare, which he stoutly and gloriously managed under the conduct and authority of another, against the Swedes, Moscovites, Borussians, Transylvanians, and Cossacks : though about sixty cities taken by him from the Cossacks be less noised in the mouth of fame ; yet these often and prosperous battles were a prelude to greatest victories in the memory of man. Myriads of Tartars had overrun within this six years with their plundering troops the coast of Podolia, when a small force and some shattered legions were not sufficient against the hostile assault, yet our general, knowing not how to yield, shut himself up (by a new stratagem of war) in Podhajecy, a strait castle, and fortified in haste, whereby he might exclude the cruel destruction which was hastening into the bowels of the kingdom ; by which means the Barbarian, deluded and routed, took conditions of peace ; as if he had made his inroad for this only purpose, that he might bring to the most serene elect matter of glory, victory.

For these four last years the famous victories of Sobietzki have signalized every year of his warlike command on the Cossacks and Tartarians both joined together ; the most strong province of Braclavia, as far as it lies between Hypanis and Tyral, with their cities and warlike people, were won from the Cossack enemy.

And those things are beyond belief, which two years ago the most serene elect, after the taking of Camenick (being undaunted by the siege of Laopolis) performed to a miracle by the hardness and fortitude of the Polonian army, scarce consisting of three thousand men, in the continual course of five days and nights, sustaining life without any food, except wild herbs ; setting upon the Tartarians, he made famous the names of Narulum, Niemicrovia, Konarnum, Kalussia, obscure towns before, by a great overthrow of the Barbarians. He slew three sultans of the Crim Tartars, descended of the royal Gietian family, and so trampled on that great force of the Scythians, that in these later years they could not regain their courage, nor re-collect their forces. But the felicity of this last autumn exceeded all his victories ; whenas the

fortifications at Chocimum, famous of old, were possessed and fortified by above forty thousand Turks, in which three and forty years ago the Polonians had sustained and repressed the forces of the Ottoman family, drawn together out of Asia, Africa, and Europe, fell to the ground within a few hours, by the only (under God) imperatorious valour and prudence of Sobietski; for he counted it his chief part to go about the watches, order the stations, and personally to inspect the preparations of warlike ordnance, to encourage the soldiers with voice, hands, and countenance, wearied with hunger, badness of weather, and three days standing in arms; and he (which is most to be admired) on foot at the head of the foot forces, made through, and forced his way to the battery, hazarding his life devoted to God and his country; and thereupon made a cruel slaughter within the camp and fortifications of the enemy; while the desperation of the Turks whetted their valour, and he performed the part of a most provident and valiant captain: at which time three bashaws were slain, the fourth scarce passed with difficulty the swift river of Tyras; eight thousand janizaries, twenty thousand chosen spachies, besides the more common soldiers, were cut off; the whole camp with all their ammunition and great ordnance, besides the Assyrian and Phrygian wealth of luxurious Asia, were taken and pillaged; the famous castle of Cotimia, and the bridge over Tyras, strong fortresses, equal to castles, on each side the river, were additions to the victory. Why therefore should not such renowned heroic valour be crowned with the legal reward of a diadem? All Christendom have gone before us in example, which, being arrived to the recovery of Jerusalem, under the conduct of Godfrey of Bulloin, on their own accord gave him that kingdom for that he first scaled the walls of that city. Our most serene elect is not inferior, for he first ascended two main fortresses of the enemy.

The moment of time adorns this victory unheard of in many ages, the most serene king Michael dying the day before, as it were signifying thereby that he gave way to so great valour, as if it were by his command and favour, that this conqueror might so much the more gloriously succeed from the helmet to the crown, from the commander's staff to the sceptre, from his lying in the field to the regal throne.

The commonwealth recalled the grateful and never to be forgotten memory of his renowned father, the most illustrious and

excellent James Sobietski, castellan of Cracovia, a man to be written of with sedulous care; who by his golden eloquence in the public councils, and by his hand in the scene of war, had so often amplified the state of the commonwealth, and defended it with the arms of his family. Neither can we believe it happened without Divine Providence, that in the same place wherein forty years ago his renowned father, ambassador of the Polonian commonwealth, had made peace and covenants with Cimanus, the Turkish general, his great son should revenge with his sword the peace broke, Heaven itself upbraiding the perfidious enemy. The rest of his grandsires and great grandsires, and innumerable names of famous senators and great officers, have as it were brought forth light to the serene elect by the emulous greatness and glory of his mother's descent, especially Stanislaus Zelkievius, high-chancellor of the kingdom, and general of the army, at whose grave in the neighbouring fields, in which by the Turkish rage in the year sixteen hundred and twenty he died, his victorious nephew took full revenge by so remarkable an overthrow of the enemy: the immortal valour and fatal fall of his most noble uncle Stanislaus Danilo vitius in the year sixteen hundred and thirty-five, palatine of Russia, doubled the glory of his ancestors; whom, desirous of honour, and not enduring the sluggish peace wherein Poland then slept secure, valour and youthful heat accited at his own expense and private forces into the Tauric fields; that by his footing, and the ancient warlike Polonian discipline, he might lead and point the way to these merits of Sobietski, and being slain by Cantimiz the Tartarian Cham in revenge of his son by him slain, he might by his noble blood give lustre to this regal purple. Neither hath the people of Poland forgot the most illustrious Marcus Sobietski, elder brother of our most serene elect, who, when the Polonian army at Batto was routed by the Barbarians, although occasion was offered him of escape, yet chose rather to die in the overthrow of such valiant men, a sacrifice for his country, than to buy his life with a dishonourable retreat; perhaps the divine judgment so disposing, whose order is, that persons pass away and fail, and causes and events happen again the same; that by the repeated fate of the Huniades, the elder brother, of great hopes, removed by a lamented slaughter, might leave to his younger brother surviving the readier pas-

sage to the throne. That therefore which we pray may be happy, auspicious, and fortunate to our orthodox commonwealth, and to all Christendom, with free and unanimous votes, none opposing, all consenting and applauding, by the right of our free election, notwithstanding the absence of those which have been called and not appeared; We being led by no private respect, but having only before our eyes the glory of God, the increase of the ancient catholic church, the safety of the commonwealth, and the dignity of the Polish nation and name, have thought fit to elect, create, and name, JOHN in Zolkiew and Zloczew Sobietki, supreme marshal general of the kingdom, general of the armies, governor of Neva, Bara, Strya, Loporovient, and Kalussien, most eminently adorned with so high endowments, merits, and splendour, to be KING of Poland, grand duke of Lithuania, Russia, Prussia, Mazovia, Samogitia, Kyovia, Volhinia, Padlachia, Podolia, Livonia, Smolensko, Severia, and Czerwiechovia, as we have elected, created, declared, and named him: I, the aforesaid bishop of Cracovia, (the archiepiscopal see being vacant,) exercising the office and authority of primate, and by consent of all the states, thrice demanded, opposed by none, by all and every one approved, conclude the election; promising faithfully, that we will always perform to the same most serene and potent elect prince, lord JOHN the Third, our king, the same faith, subjection, obedience, and loyalty, according to our rights and liberties, as we have performed to his blessed ancestor, as also that we will crown the same most serene elect in the next assembly at Cracovia, to that end ordained, as our true king and lord, with the regal diadem, with which the kings of Poland were wont to be crowned; and after the manner which the Roman Catholic church beforetime hath observed in anointing and inaugurating kings, we will anoint and inaugurate him; yet so as he shall hold fast and observe first of all the rights, immunities both ecclesiastical and secular, granted and given unto us by his ancestor of blessed memory; as also these laws, which we ourselves in the time of this present and former interreign, according to the right of our liberty, and better preservation of the commonwealth, have established. And if, moreover, the most serene elect will bind himself by an oath, to perform the conditions concluded with those persons sent by his majesty before the exhibition of this present

decree of election, and will provide in best manner for the performance of them by his authentic letters; which decree of election we, by divine aid desirous to put in execution, do send by common consent, to deliver it into the hand of the most serene elect, the most illustrious and reverend lord bishop of Cracovia, together with some senators and chief officers, and the illustrious and magnificent Benedictus Sapieha, treasurer of the court of the great dukedom of Lithuania, marshal of the equestrian order; committing to them the same degree of intimating an oath, upon the aforesaid premises, and receiving his subscription; and at length to give and deliver the same decree into the hands of the said elect, and to act and perform all other things which this affair requires: in assurance whereof the seals of the lords senators, and those of the equestrian order deputed to sign, are here affixed.

Given by the hands of the most illustrious and reverend father in Christ, the lord Andrew Olszonski, bishop of Culma and Pomisania, high-chancellor of the kingdom, in the general ordinary assembly of the kingdom, and great dukedom of Lithuania, for the election of the new king. Warsaw, the twenty-second day of May, in the year of our Lord sixteen hundred and seventy-four.

In the presence of Franciscus Praskmouski, provost of Guesna, abbot of Sieciethovia, chief secretary of the kingdom; Joannes Malachowski, abbot of Mogila, referendary of the kingdom, &c.; with other great officers of the kingdom and clergy, to the number of fourscore and two. And the rest, very many great officers, captains, secretaries, courtiers, and inhabitants of the kingdom, and great dukedom of Lithuania, gathered together at Warsaw to the present assembly of the election of the kingdom and great dukedom of Lithuania.

Assistants at the solemn oath taken of his sacred majesty on the fifth day of the month of June, in the palace at Warsaw, after the letters-patents delivered upon the covenants, and agreements, or capitulations, the most reverend and excellent lord Francisco Bonvisi, archbishop of Thessalonica, apostolic nuncio; count Christopherus a Scaffgotsch, Cæcareus Tussanus de Forbin, de Jason, bishop of Marseilles in France, Joannes free-baron Hoverbec, from the marquis of Brandenburg, ambassadors, and other envoys and ministers of state.

FAMILIAR LETTERS.

EDITOR'S PRELIMINARY REMARKS.

THESE Epistles, originally written in Latin, are here given in the very elegant translation of Mr. Fellowes, of Oxford, who, in most instances, has happily and with much feeling entered into and expressed the views of Milton. For nobleness of sentiment, and lofty dignity of thought, no letters with which I am acquainted surpass these. They commence in youth, and, few, alas ! as they are, carry us forward to a period not far removed from the writer's death. It seems to me impossible to peruse them without the deepest interest. They open to us, though doubtless much too little, a view into the every-day frame of mind, and household habits, of our great poet ; and few, perhaps, will read these valued fragments of his inner life, without experiencing the sincerest regret that there should be no more of them, without perceiving with sorrow the number of the leaves decrease, and the end approaching, of what, to'all who love, as I do, the memory of this great and good man, must be an enjoyment of the most perfect and exalted nature.

I.

To his Tutor, THOMAS YOUNG.

THOUGH I had determined, my excellent tutor, to write you an epistle in verse, yet I could not satisfy myself without sending also another in prose, for the emotions of my gratitude, which your services so justly inspire, are too expansive and too warm to be expressed in the confined limits of poetical metre ; they demand the unconstrained freedom of prose, or rather the exuberant richness of Asiatic phraseology : though it would far exceed my power accurately to describe how much I am obliged to you, even if I could drain dry all the sources of eloquence, or exhaust all the topics of discourse which Aristotle or the famed Parisian logician has collected. You complain with truth that my letters have been very few and very short ; but I do not grieve at the omission of so pleasurable a duty, so much as I rejoice at having such a place in your regard as makes you anxious often to hear from me. I beseech you not to take it amiss, that I have not now written to you for more than three years ; but with your usual benignity to impute it rather to circumstances than to inclination. For Heaven knows, that I regard you as a parent, that I have always treated you with the utmost respect, and

that I was unwilling to teaze you with my compositions. And I was anxious that if my letters had nothing else to recommend them, they might be recommended by their rarity. And lastly, since the ardour of my regard makes me imagine that you are always present, that I hear your voice and contemplate your looks; and as thus (which is usually the case with lovers) I charm away my grief by the illusion of your presence, I was afraid when I wrote to you the idea of your distant separation should forcibly rush upon my mind; and that the pain of your absence, which was almost soothed into quiescence, should revive and disperse the pleasurable dream. I long since received your desirable present of the Hebrew Bible. I wrote this at my lodgings in the city, not, as usual, surrounded by my books. If, therefore, there be anything in this letter which either fails to give pleasure, or which frustrates expectation, it shall be compensated by a more elaborate composition as soon as I return to the dwelling of the muses.

London, March 26, 1625.

II.

To ALEXANDER GILL.

I RECEIVED your letters and your poem, with which I was highly delighted, and in which I discover the majesty of a poet, and the style of Virgil. I knew how impossible it would be for a person of your genius entirely to divert his mind from the culture of the muses, and to extinguish those heavenly emotions, and that sacred and ethereal fire which is kindled in your heart. For what Claudian said of himself may be said of you, your "whole soul is instinct with the fire of Apollo." If, therefore, on this occasion, you have broken your own promises, I here commend the want of constancy which you mention: I commend the want of virtue, if any want of virtue there be. But in referring the merits of your poem to my judgment, you confer on me as great an honour as the gods would if the contending musical immortals had called me in to adjudge the palm of victory; as poets babble that it formerly fell to the lot of Imolus, the guardian of the Lydian mount. I know not whether I ought to congratulate Henry Nassau more on the capture of the city, or the compo-

sition of your poems. For I think that this victory produced nothing more entitled to distinction and to fame than your poem. But since you celebrate the successes of our allies in lays so harmonious and energetic, what may we not expect when our own successes call for the congratulations of your muse? Adieu, learned sir, and believe me greatly obliged by the favour of your verses.

London, May 26, 1628.

III.

To the same.

IN my former letter I did not so much answer yours as deprecate the obligation of then answering it; and therefore at the time I tacitly promised that you should soon receive another, in which I would reply at length to your friendly challenge. But, though I had not promised this, it would most justly be your due, since one of your letters is full worth two of mine, or rather, on an accurate computation, worth a hundred. When your letter arrived, I was strenuously engaged in that work concerning which I had given you some obscure hints, and the execution of which could not be delayed. One of the fellows of our college, who was to be the respondent in a philosophical disputation for his degree, engaged me to furnish him with some verses, which are annually required on this occasion; since he himself had long neglected such frivolous pursuits, and was then intent on more serious studies. Of these verses I sent you a printed copy, since I knew both your discriminating taste in poetry, and your candid allowances for poetry like mine. If you will in your turn deign to communicate to me any of your productions, you will, I can assure you, find no one to whom they will give more delight, or who will more impartially endeavour to estimate their worth. For as often as I recollect the topics of your conversation, (the loss of which I regret even in this seminary of erudition,) I cannot help painfully reflecting on what advantages I am deprived by your absence, since I never left your company without an increase of knowledge, and always had recourse to your mind as to an emporium of literature. Among us, as far as I know, there are only two or three, who without any acquaintance with criticism or philosophy,

do not instantly engage with raw and untutored judgments in the study of theology; and of this they acquire only a slender smattering, not more than sufficient to enable them to patch together a sermon with scraps pilfered, with little discrimination, from this author and from that. Hence I fear lest our clergy should relapse into the sacerdotal ignorance of a former age. Since I find so few associates in study here, I should instantly direct my steps to London, if I had not determined to spend the summer vacation in the depths of literary solitude, and, as it were, hide myself in the chamber of the muses. As you do this every day, it would be injustice in me any longer to divert your attention or engross your time. Adieu.

Cambridge, July 2, 1628.

IV.

To THOMAS YOUNG.

ON reading your letter, my excellent tutor, I find only one superfluous passage, an apology for not writing to me sooner; for though nothing gives me more pleasure than to hear from you, how can I or ought I to expect that you should always have leisure enough from more serious and more sacred engagements to write to me; particularly when it is kindness, and not duty, which prompts you to write? Your many recent services must prevent me from entertaining any suspicion of your forgetfulness or neglect. Nor do I see how you could possibly forget one on whom you had conferred so many favours. Having an invitation into your part of the country in the spring, I shall readily accept it, that I may enjoy the deliciousness of the season as well as that of your conversation; and that I may withdraw myself for a short time from the tumult of the city to your rural mansion, as to the renowned portico of Zeno, or Tusculan of Tully, where you live on your little farm, with a moderate fortune, but a princely mind; and where you practise the contempt, and triumph over the temptations of ambition, pomp, luxury, and all that follows the chariot of fortune, or attracts the gaze and admiration of the thoughtless multitude. I hope that you who deprecated the blame of delay, will pardon me for my precipitance; for after deferring this letter to the last, I chose

rather to write a few lines, however deficient in elegance, than to say nothing at all.

Adieu, reverend sir.

Cambridge, July 21, 1628.

V.

To ALEXANDER GILL.

IF you had made me a present of a piece of plate, or any other valuable which excites the admiration of mankind, I should not be ashamed in my turn to remunerate you, as far as my circumstances would permit. But since you the day before yesterday, presented me with an elegant and beautiful poem in Hendecasyllabic verse, which far exceeds the worth of gold, you have increased my solicitude to discover in what manner I may requite the favour of so acceptable a gift. I had by me at the time no compositions in a like style which I thought at all fit to come in competition with the excellence of your performance. I send you therefore a composition which is not entirely my own, but the production of a truly inspired bard, from whom I last week rendered this ode into Greek heroic verse, as I was lying in bed before the day dawned, without any previous deliberation, but with a certain impelling faculty, for which I know not how to account. By his help who does not less surpass you in his subject than you do me in the execution, I have sent something which may serve to restore the equilibrium between us. If you see reason to find fault with any particular passage, I must inform you that, from the time I left your school, this is the first and the last piece I have ever composed in Greek; since, as you know, I have attended more to Latin and to English composition. He who at this time employs his labour and his time in writing Greek, is in danger of writing what will never be read. Adieu, and expect to see me, God willing, at London on Monday, among the booksellers. In the meantime, if you have interest enough with that Doctor who is the master of the college, to promote my business, I beseech you to see him as soon as possible, and to act as your friendship for me may prompt.

From my Villa, Dec. 4, 1634.

VI.

To CARLO DEODATI.

I CLEARLY see that you are determined not to be overcome in silence; if this be so, you shall have the palm of victory, for I will write first. Though if the reasons which make each of us so long in writing to the other should ever be judicially examined, it will appear that I have many more excuses for not writing than you. For it is well known, and you well know, that I am naturally slow in writing, and averse to write; while you, either from disposition or from habit, seem to have little reluctance in engaging in these literary (προσφώνησεις) allocutions. It is also in my favour, that your method of study is such as to admit of frequent interruptions, in which you visit your friends, write letters, or go abroad; but it is my way to suffer no impediment, no love of ease, no avocation whatever, to chill the ardour, to break the continuity, or divert the completion of my literary pursuits. From this and no other reasons it often happens that I do not readily employ my pen in any gratuitous exertions; but I am not, nevertheless, my dear Deodati, a very sluggish correspondent; nor has it at any time happened that I ever left any letter of yours unanswered till another came. So I hear that you write to the bookseller, and often to your brother, either of whom, from their nearness, would readily have forwarded any communication from you to me. But what I blame you for is, the not keeping your promise of paying me a visit when you left the city; a promise which, if it had once occurred to your thoughts, would certainly have forcibly suggested the necessity of writing. These are my reasons for expostulation and censure. You will look to your own defence. But what can occasion your silence? Is it ill health? Are there in those parts any literati with whom you may play and prattle as we used to do? When do you return? How long do you mean to stay among the Hyperboreans? I wish you would give me an answer to each of these questions; and that you may not suppose I am quite unconcerned about what relates to you, I must inform you that in the beginning of the autumn I went out of my way to see your brother, in order to learn how you did. And lately when I was acci-

dentally informed in London that you were in town, I instantly hastened to your lodgings; but it was only the shadow of a dream, for you were nowhere to be found. Wherefore as soon as you can do it without and inconvenience to yourself, I beseech you to take up your quarters where we may at least be able occasionally to visit one another; for I hope you would not be a different neighbour to us in the country than you are in town. But this is as it pleases God. I have much to say to you concerning myself and my studies, but I would rather do it when we meet; and as tomorrow I am about to return into the country, and am busy in making preparations for my journey, I have but just time to scribble this. Adieu.

London, Sep. 7, 1637.

VII.

To the same.

MOST of my other friends think it enough to give me one farewell in their letters, but I see why you do it so often; for you give me to understand that your medical authority is now added to the potency, and subservient to the completion, of those general expressions of good-will which are nothing but words and air. You wish me my health six hundred times, in as great a quantity as I can wish, as I am able to bear, or even more than this. Truly, you should be appointed butler to the house of health, whose stores you so lavishly bestow; or at least Health should become your parasite, since you so lord it over her, and command her at your pleasure. I send you therefore my congratulations and my thanks, both on account of your friendship and your skill. I was long kept waiting in expectation of a letter from you, which you had engaged to write; but when no letter came my old regard for you suffered not, I can assure you, the smallest diminution, for I had supposed that the same apology for remissness, which you had employed in the beginning of our correspondence, you would again employ. This was a supposition agreeable to truth and to the intimacy between us. For I do not think that true friendship consists in the frequency of letters or in professions of regard, which may be counterfeited; but it is so deeply

rooted in the heart and affections, as to support itself against the rudest blast; and when it originates in sincerity and virtue, it may remain through life without suspicion and without blame, even when there is no longer any reciprocal interchange of kindnesses. For the cherishing aliment of a friendship such as this, there is not so much need of letters as of a lively recollection of each other's virtues. And though you have not written, you have something that may supply the omission: your probity writes to me in your stead; it is a letter ready written on the innermost membrane of the heart; the simplicity of your manners, and the rectitude of your principles, serve as correspondents in your place; your genius, which is above the common level, writes, and serves in a still greater degree to endear you to me. But now you have got possession of this despotic citadel of medicine, do not alarm me with the menace of being obliged to repay those six hundred healths which you have bestowed, if I should, which God forbid, ever forfeit your friendship. Remove that formidable battery which you seem to have placed upon my breast to keep off all sickness but what comes by your permission. But that you may indulge any excess of menace I must inform you, that I cannot help loving you such as you are; for whatever the Deity may have bestowed upon me in other respects, he has certainly inspired me, if any ever were inspired, with a passion for the good and fair. Nor did Ceres, according to the fable, ever seek her daughter Proserpine with such unceasing solicitude, as I have sought this τοῦ καλοῦ ἰδέαν, this perfect model of the beautiful in all the forms and appearances of things (πολλαὶ γὰρ μορφαὶ τῶν Δαιμόνων, many are the forms of the divinities.) I am wont day and night to continue my search; and I follow in the way in which you go before. Hence, I feel an irresistible impulse to cultivate the friendship of him who, despising the prejudices and false conceptions of the vulgar, dares to think, to speak, and to be that which the highest wisdom has in every age taught to be the best. But if my disposition or my destiny were such that I could without any conflict or any toil emerge to the highest pitch of distinction and of praise, there would nevertheless be no prohibition, either human or divine, against my constantly cherishing and revering those, who have either obtained the

same degree of glory, or are successfully labouring to obtain it. But now I am sure that you wish me to gratify your curiosity, and to let you know what I have been doing, or am meditating to do. Hear me, my Deodati, and suffer me for a moment to speak without blushing in a more lofty strain. Do you ask what I am meditating? By the help of Heaven, an immortality of fame. But what am I doing? *πτεροφνῶ*, I am letting my wings grow and preparing to fly; but my Pegasus has not yet feathers enough to soar aloft in the fields of air. I will now tell you seriously what I design: to take chambers in one of the inns of court, where I may have the benefit of a pleasant and shady walk; and where with a few associates I may enjoy more comfort when I choose to stay at home, and have a more elegant society when I choose to go abroad. In my present situation, you know in what obscurity I am buried, and to what inconveniences I am exposed. You shall likewise have some information respecting my studies. I went through the perusal of the Greek authors to the time when they ceased to be Greeks; I was long employed in unravelling the obscure history of the Italians under the Lombards, the Franks, and Germans, to the time when they received their liberty from Rodolphus, king of Germany. From that time it will be better to read separately the particular transactions of each state. But how are you employed? How long will you attend to your domestic ties and forget your city connexions? But unless this novercal hostility be more inveterate than that of the Dacian or Sarmatian, you will feel it a duty to visit me in my winter quarters. In the meantime, if you can do it without inconvenience, I will thank you to send me Giustiniani the historian of Venice. I will either keep it carefully till your arrival, or if you had rather, will soon send it back again. Adieu.

London, Sep. 23, 1637.

VIII.

To BENEDETTO BUONMATTAI, a Florentine.

I AM glad to hear, my dear Buonmattai, that you are preparing new institutes of your native language, and have just brought the work to a conclusion. The way to fame which

you have chosen is the same as that which some persons of the first genius have embraced; and your fellow-citizens seem ardently to expect that you will either illustrate or amplify, or at least polish and methodize, the labours of your predecessors. By such a work you will lay your countrymen under no common obligation, which they will be ungrateful if they do not acknowledge. For I hold him to deserve the highest praise who fixes the principles and forms the manners of a state, and makes the wisdom of his administration conspicuous both at home and abroad. But I assign the second place to him, who endeavours by precepts and by rules to perpetuate that style and idiom of speech and composition which have flourished in the purest periods of the language, and who, as it were, throws up such a trench around it, that people may be prevented from going beyond the boundary almost by the terrors of a Romulean prohibition. If we compare the benefits which each of these confer, we shall find that the former alone can render the intercourse of the citizens just and conscientious, but that the latter gives that gentility, that elegance, that refinement which are next to be desired. The one inspires lofty courage and intrepid ardour against the invasion of an enemy; the other exerts himself to annihilate that barbarism which commits more extensive ravages on the minds of men, which is the intestine enemy of genius and literature, by the taste which he inspires, and the good authors which he causes to be read. Nor do I think it a matter of little moment whether the language of a people be vitiated or refined, whether the popular idiom be erroneous or correct. This consideration was more than once found salutary at Athens. It is the opinion of Plato, that changes in the dress and habits of the citizens portend great commotions and changes in the state; and I am inclined to believe, that when the language in common use in any country becomes irregular and depraved, it is followed by their ruin or their degradation. For what do terms used without skill or meaning, which are at once corrupt and misapplied, denote, but a people listless, supine, and ripe for servitude? On the contrary, we have never heard of any people or state which has not flourished in some degree of prosperity as long as their language has retained its elegance and its purity. Hence, my Benedetto, you may be induced to proceed in executing a work so useful to your

country, and may clearly see what an honourable and permanent claim you will have to the approbation and the gratitude of your fellow-citizens. Thus much I have said, not to make you acquainted with that of which you were ignorant, but because I was persuaded that you are more intent on serving your country than in considering the just title which you have to its remuneration. I will now mention the favourable opportunity which you have, if you wish to embrace it, of obliging foreigners, among whom there is no one at all conspicuous for genius or for elegance who does not make the Tuscan language his delight, and indeed consider it as an essential part of education, particularly if he be only slightly tinctured with the literature of Greece or of Rome. I, who certainly have not merely wetted the tip of my lips in the stream of those languages, but, in proportion to my years, have swallowed the most copious drafts, can yet sometimes retire with avidity and delight to feast on Dante, Petrarch, and many others; nor has Athens itself been able to confine me to the transparent wave of its Ilissus, nor ancient Rome to the banks of its Tiber, so as to prevent my visiting with delight the stream of the Arno, and the hills of Fæsolæ. A stranger from the shores of the farthest ocean, I have now spent some days among you, and am become quite enamoured of your nation. Consider whether there were sufficient reason for my preference, that you may more readily remember what I so earnestly importune; that you would, for the sake of foreigners, add something to the grammar which you have begun, and indeed almost finished, concerning the right pronounciation of the language, and made as easy as the nature of the subject will admit. The other critics in your language seem to this day to have had no other design than to satisfy their own countrymen, without taking any concern about anybody else. Though I think that they would have provided better for their own reputation and for the glory of the Italian language, if they had delivered their precepts in such a manner as if it was for the interest of all men to learn their language. But, for all them, we might think that you Italians wished to confine your wisdom within the pomærium of the Alps. This praise, therefore, which no one has anticipated, will be entirely yours, immaculate and pure; nor will it be less so if you will be at the pains to point

out who may justly claim the second rank of fame after the renowned chiefs of the Florentine literature; who excels in the dignity of tragedy, or the festivity and elegance of comedy; who has shewn acuteness of remark or depth of reflection in his epistles or dialogues; to whom belongs the grandeur of the historic style. Thus it will be easy for the student to choose the best writers in every department; and if he wishes to extend his researches further, he will know which way to take. Among the ancients you will in this respect find Cicero and Fabius deserving of your imitation; but I know not one of your own countrymen who does. But though I think as often as I have mentioned this subject that your courtesy and benignity have induced you to comply with my request, I am unwilling that those qualities should deprive you of the homage of a more polished and elaborate entreaty. For since your singular modesty is so apt to depreciate your own performances; the dignity of the subject, and my respect for you, will not suffer me to rate them below their worth. And it is certainly just that he who shews the greatest facility in complying with a request, should not receive the less honour on account of his compliance. On this occasion I have employed the Latin rather than your own language, that I might in Latin confess my imperfect acquaintance with that language which I wish you by your precepts to embellish and adorn. And I hoped that if I invoked the venerable Latian mother, hoary with years, and crowned with the respect of ages, to plead the cause of her daughter, I should give to my request a force and authority which nothing could resist. Adieu.

Florence, Sept. 10, 1638.

IX.

To LUKE HOLSTEIN, in the Vatican at Rome.

THOUGH in my passage through Italy, many persons have honoured me with singular and memorable proofs of their civility and friendship, yet on so short an acquaintance I know not whether I can truly say that any one ever gave me stronger marks of his regard than yourself. For, when I went to visit you in the Vatican, though I was not at all known to you, except perhaps from the incidental mention of

Alexander Cherion, you received me with the utmost affability and kindness. You afterwards obligingly admitted me into the Museum, you permitted me to see the precious repository of literature, and many Greek MSS. adorned with your own observations ; some of which have never yet seen the light, but seem, like the spirits in Virgil,

In a green valley the pent spirits lay,
Impatient to behold the realms of day,

to demand the parturient labours of the press. Some of them you have already published, which are greedily received by the learned. You presented me with copies of these on my departure. And I cannot but impute it to your kind mention of me to the noble Cardinal Francisco Barberino, that at a grand musical entertainment which he gave, he waited for me at the door, sought me out among the crowd, took me by the hand, and introduced me into the palace with every mark of the most flattering distinction. When I went the next day to render him my acknowledgments for this his gracious condescension, it was you who obtained me an interview, in which I experienced a degree of civility and kindness greater than I had any reason to expect from a person of his high dignity and character. I know not, most learned Holstein, whether I am the only Englishman to whom you have shewn so much friendship and regard, or whether you are led to shew the same to all my countrymen, from a recollection of the three years which you passed at the university of Oxford. If this be the case, you generously pay to our dear England the fees of her education ; and you both deserve the grateful acknowledgments of each individual in particular, and of our country in general. But if this distinction was shewn exclusively to me, if you selected me as worthy of your friendship, I congratulate myself on your preference, while I think your candour greater than my desert. I strenuously urged my friends, according to your instructions, to inspect the Codex Medicus ; though they have at present but little hope of being able to do it. For in that library nothing can be transcribed, nor even a pen put to paper, without permission being previously obtained ; but they say that there is at Rome one John Baptista Donio, who is daily expected at Florence, where he has been invited to read lectures on the Greek language, and by whom you may easily obtain the object of your wishes. It

would indeed have been far more grateful to me if I could have been at all instrumental in promoting those honourable and illustrious pursuits in which you are engaged ; and which it behoves all men, on all occasions, and in all circumstances, to promote. I add that you will lay me under new obligations if you will express my warmest acknowledgments, and my most respectful compliments, to the most noble cardinal, whose great virtues, and whose honest zeal, so favourable to the encouragement of all the liberal arts, are the constant objects of my admiration. Nor can I look without reverence on that mild, and if I may so speak, that lowly, loftiness of mind, which is exalted by its own humiliation, and to which we may apply a verse in the Ceres of Callimachus,

Γῆματα μαν χέρσω κεφαλαδὲ οἱ ἀπτετ' ὀλύμπω.

On th' earth he treads, but to the heavens he soars.

His conduct may serve to shew other princes that a forbidding superciliousness and a dazzling parade of power are quite incompatible with real magnanimity. Nor do I think that while he lives any one will regret the loss of the Esti, the Farnese, or the Medici, who formerly espoused with so much zeal the patronage of literature. Adieu, most learned Holstein, and if you think me worthy of the honour, rank me, I beseech you, for the future, wherever I may be, among those who are most attached to you and to your studies in which you are engaged.

Florence, March 30, 1639.

X.

To CAROLO DEODATI, a Florentine Noble.

I DERIVED, my dear Charles, from the unexpected receipt of your letter, a pleasure greater than I can express ; but of which you may have some notion from the pain with which it was attended ; and without a mixture of which hardly any great pleasure is conceded to mankind. While I was perusing the first lines of yours, in which the elegance of expression seems to contest the palm with the tenderness of friendship, I felt nothing but an unmingled purity of joy, particularly when I found you labouring to make friendship win the prize. But as soon as I came to that passage in which you tell me you had previously sent me three letters which must have been

lost, then the simplicity of my joy began to be imbued with grief and agitated with regret. But something more disastrous soon appears. It is often a subject of sorrowful reflection to me, that those with whom I have been either fortuitously or legally associated by contiguity of place, or some tie of little moment, are continually at hand to infest my home, to stun me with their noise and waste me with vexation, while those who are endeared to me by the closest sympathy of manners, of tastes and pursuits, are almost all withheld from my embrace either by death or an insuperable distance of place; and have for the most part been so rapidly hurried from my sight, that my prospects seem continually solitary and my heart perpetually desolate. With a lively pleasure do I read your anxious inquiries about my health since I left Florence, and your unintermitted recollections of our intimacy. Those recollections have been reciprocal, though I thought that they had been cherished by me alone. I would not conceal from you that my departure excited in me the most poignant sensations of uneasiness, which revive with increased force as often as I recollect that I left so many companions so engaging, and so many friends so kind, collected in one city; which is, alas! so far removed; which imperious circumstances compelled me to quit against my inclination, but which was and is to me most dear. I appeal to the tomb of Damon, which I shall ever cherish and revere; his death occasioned the most bitter sorrow and regret, which I could find no more easy way to mitigate than by recalling the memory of those times, when, with those persons, and particularly with you, I tasted bliss without alloy. This you would have known long since, if you received my poem on that occasion. I had it carefully sent, that whatever poetical merit it might possess, the few verses which are included in the manner of an emblem might afford no doubtful proof of my love for you. I thought that by this means I should entice you or some other persons to write; for if I wrote first it seemed necessary that I should write to all, as if I wrote to one exclusively I feared that I should give offence to the rest; since I hope that many are still left who might justly claim the performance of this duty. But you, by first addressing me in a manner so truly friendly, and by a triple repetition of epistolary kindness, have laid me

under an obligation to write to you, and have exonerated me from the censure of those to whom I do not write. Though I must confess that I found other reasons for silence in these convulsions which my country has experienced since my return home, which necessarily diverted my attention from the prosecution of my studies to the preservation of my property and my life. For can you imagine that I could have leisure to taste the sweets of literary ease while so many battles were fought, so much blood shed, and while so much ravage prevailed among my fellow-citizens? But even in the midst of this tempestuous period, I have published several works in my native language, which if they had not been written in English, I should have pleasure in sending to you, whose judgment I so much revere. My Latin poems I will soon send as you desire; and this I should have done long ago without being desired, if I had not suspected that some rather harsh expressions which they contained against the Roman pontiff would have rendered them less pleasing to your ears. Now I request, whenever I mention the rites of your religion in my own way, that you will prevail on your friends (for I am under no apprehensions from you) to shew me the same indulgence not only which they did to Aligerius and to Petrarch on a similar occasion, but which you did formerly with such singular benevolence to the freedom of my conversation on topics of religion. With pleasure I perused your description of the funeral of king Louis. I do not acknowledge the inspiration of that vulgar and mercenary Mercury whom you jocosely profess to worship, but of that Mercury who excels in eloquence, who is dear to the Muses and the patron of men of genius. It remains for us to hit upon some method by which our correspondence may in future be carried on with greater regularity and fewer interruptions. This does not seem very difficult, when we have so many merchants who trade so extensively with us; whose agents pass to and fro every week, and whose ships are sailing backward and forward almost as often. In the meantime, my dear Charles, farewell, and present my kind wishes to Cultellino, Francisco, Trescobaldo, Maltatesto, the younger Clemantillo, and every other inquiring friend, and to all the members of the Gaddian academy. Adieu.

London, April 21, 1647.

XI.

To HERMANN MILLES, Secretary to the Count of Oldenburgh.

BEFORE I return any answer, most noble Hermann, to your letter which I received on the 17th of December, I will first explain the reasons why I did not write before, that you may not impute to me the blame of a silence which has so long continued. First, the delay was occasioned by ill-health, whose hostilities I have now almost perpetually to combat; next, by a cause of ill-health, a necessary and sudden removal to another house, which had accidentally begun to take place on the day that your letter arrived; and lastly, by shame that I had no intelligence concerning your business, which I thought that it would be agreeable to communicate. For the day before yesterday when I accidentally met the Lord Frost, and anxiously inquired of him whether any answer to you had been resolved on? (for the state of my health often kept me from the council;) he replied, not without emotion, that nothing had been resolved on, and that he could make no progress in expediting the business. I thought it, therefore, better to be silent for a time, than immediately to write what I knew that it would be irksome for you to hear, but rather to wait till I should have the pleasure to communicate what I was sure it would give you so much pleasure to know. This I hope that I have to-day accomplished; for when I had more than once reminded the president of your business, he replied that to-morrow they would discuss what answer they should give. If I am the first, as I endeavoured, to give you intelligence of this event, I think that it will contribute greatly to your satisfaction, and will serve as a specimen of my zeal for the promotion of your interests.

Westminster.

XII.

To the renowned LEONARD PHILARA, the Athenian.

I WAS in some measure made acquainted, most accomplished Philara, with your goodwill towards me, and with your favourable opinion of my Defence of the People of England by your letters to the Lord Auger, a person so re-

nowned for his singular integrity in executing the embassies of the republic. I then received your compliments with your picture and an eulogy worthy of your virtues; and, lastly, a letter full of civility and kindness. I who am not wont to despise the genius of the German, the Dane, and Swede, could not but set the highest value on your applause, who was born at Athens itself, and who after having happily finished your studies in Italy, obtained the most splendid distinctions and the highest honours. For if Alexander the Great, when waging war in the distant East, declared that he encountered so many dangers and so many trials for the sake of having his praises celebrated by the Athenians, ought not I to congratulate myself on receiving the praises of a man in whom alone the talents and the virtues of the ancient Athenians seem to recover their freshness and their strength after so long an interval of corruption and decay. To the writings of those illustrious men which your city has produced, in the perusal of which I have been occupied from my youth, it is with pleasure I confess that I am indebted for all my proficiency in literature. Did I possess their command of language and their force of persuasion, I should feel the highest satisfaction in employing them to excite our armies and our fleets to deliver Greece, the parent of eloquence, from the despotism of the Ottomans. Such is the enterprise in which you seem to wish to implore my aid. And what did formerly men of the greatest courage and eloquence deem more noble, or more glorious, than by their orations or their valour to assert the liberty and independence of the Greeks? But we ought besides to attempt, what is, I think, of the greatest moment, to inflame the present Greeks with an ardent desire to emulate the virtue, the industry, the patience, of their ancient progenitors; and this we cannot hope to see effected by any one but yourself, and for which you seem adapted by the splendour of your patriotism, combined with so much discretion, so much skill in war, and such an unquenchable thirst for the recovery of your ancient liberty. Nor do I think that the Greeks would be wanting to themselves, nor that any other people would be wanting to the Greeks. Adieu.

London, Jan. 1652.

XIII.

To RICHARD HETH.

IF I were able, my excellent friend, to render you any service in the promotion of your studies, which at best could have been but very small, I rejoice on more accounts than one, that that service, though so long unknown, was bestowed on so fruitful and so genial a soil, which has produced an honest pastor to the church, a good citizen to our country, and to me a most acceptable friend. Of this I am well aware, not only from the general habits of your life, but from the justness of your religious and political opinions, and particularly from the extraordinary ardour of your gratitude, which no absence, no change of circumstances, or lapse of time, can either extinguish or impair. Nor is it possible, till you have made a more than ordinary progress in virtue, in piety, and the improvement of the mind and heart, to feel so much gratitude towards those who have in the least assisted you in the acquisition. Wherefore, my pupil, a name which with your leave I will employ, be assured that you are among the first objects of my regard; nor would anything be more agreeable to me, if your circumstances permit as much as your inclination, than to have you take up your abode somewhere in my neighbourhood, where we may often see each other, and mutually profit by the reciprocations of kindness and of literature. But this must be as God pleases, and as you think best. Your future communications may, if you please, be in our own language, lest (though you are no mean proficient in Latin composition) the labour of writing should make each of us more averse to write; and that we may freely disclose every sensation of our hearts without being impeded by the shackles of a foreign language. You may safely entrust the care of your letters to any servant of that family which you mention. Adieu.

Westminster, December 13, 1652.

XIV.

To HENRY OLDENBURGH, Aulic Counsellor to the Senate of Bremen.

I RECEIVED your former letters, most accomplished sir, at the moment when your clerk was at the point of setting out

on his return, so that I had no power of returning you an answer at that time. This some unexpected engagements concurred to delay, or I should not have sent you my Defence without any compliment or apology ; and I have since received another letter from you, in which you return me more ample acknowledgments than the present deserved. And I had more than once an intention of substituting our English for your Latin, that you, who have studied our language with more accuracy and success than any foreigner with whom I am acquainted, might lose no opportunity of writing it, which I think that you would do with equal elegance and correctness. But in this respect you shall act as you feel inclined. With respect to the subject of your letter you are clearly of my opinion, that that cry to Heaven could not have been audible by any human being, which only serves the more palpably to shew the effrontery of him who affirms with so much audacity that he heard it. Who he was you have caused a doubt ; though long since, in some conversations which we had on the subject just after your return from Holland, you seemed to have no doubt but that More was the author to whom the composition was in those parts unanimously ascribed. If you have received any more authentic information on this subject, I wish that you would acquaint me with it. With respect to the mode of handling the subject I would willingly agree with you : and what could more readily persuade me to do it than the unfeigned approbation of persons so zealously attached to me as you are ? If my health, and the deprivation of my sight, which is more grievous than all the infirmities of age, or of the cries of these impostors, will permit, I shall readily be led to engage in other undertakings, though I know not whether they can be more noble or more useful ; for what can be more noble or more useful than to vindicate the liberty of man ? An inactive indolence was never my delight ; but this unexpected contest with the enemies of liberty has involuntarily withdrawn my attention from very different and more pleasurable pursuits. What I have done, and which I was under an obligation to do, I feel no reason to regret, and I am far from thinking, as you seem to suppose, that I have laboured in vain. But more on this at another opportunity. At present adieu, most learned sir, and number me among your friends.

Westminster, July 6, 1654.

XV.

To LEONARD PHILARAS, the Athenian.

I HAVE always been devotedly attached to the literature of Greece, and particularly to that of your Athens; and have never ceased to cherish the persuasion that that city would one day make me ample recompence for the warmth of my regard. The ancient genius of your renowned country has favoured the completion of my prophecy in presenting me with your friendship and esteem. Though I was known to you only by my writings, and we were removed to such a distance from each other, you most courteously addressed me by letter; and when you unexpectedly came to London, and saw me who could no longer see, my affliction, which causes none to regard me with greater admiration, and perhaps many even with feelings of contempt, excited your tenderest sympathy and concern. You would not suffer me to abandon the hope of recovering my sight; and informed me that you had an intimate friend at Paris, Doctor Thevenot, who was particularly celebrated in disorders of the eyes, whom you would consult about mine, if I would enable you to lay before him the causes and symptoms of the complaint. I will do what you desire, lest I should seem to reject that aid which perhaps may be offered me by Heaven. It is now, I think, about ten years since I perceived my vision to grow weak and dull; and at the same time I was troubled with pain in my kidneys and bowels, accompanied with flatulency. In the morning, if I began to read, as was my custom, my eyes instantly ached intensely, but were refreshed after a little corporeal exercise. The candle which I looked at, seemed as it were encircled with a rainbow. Not long after the sight in the left part of the left eye (which I lost some years before the other) became quite obscured; and prevented me from discerning any object on that side. The sight in my other eye has now been gradually and sensibly vanishing away for about three years; some months before it had entirely perished, though I stood motionless, everything which I looked at seemed in motion to and fro. A stiff cloudy vapour seemed to have settled on my forehead and temples, which usually occasions a sort of somnolent pressure upon my eyes, and particularly from dinner till the evening. So that I often recollect what is said of the poet Phineas in the *Argonautics*:—

‘ “A stupor deep his cloudy temples bound,
And when he walk’d he seem’d as whirling round,
Or in a feeble trance he speechless lay.”

I ought not to omit that while I had any sight left, as soon as I lay down on my bed and turned on either side, a flood of light used to gush from my closed eyelids. Then, as my sight became daily more impaired, the colours became more faint, and were emitted with a certain inward crackling sound; but at present, every species of illumination being, as it were, extinguished, there is diffused around me nothing but darkness, or darkness mingled and streaked with an ashy brown. Yet the darkness in which I am perpetually immersed, seems always, both by night and day, to approach nearer to white than black; and when the eye is rolling in its socket, it admits a little particle of light, as through a chink. And though your physician may kindle a small ray of hope, yet I make up my mind to the malady as quite incurable; and I often reflect, that as the wise man admonishes, days of darkness are destined to each of us, the darkness which I experience, less oppressive than that of the tomb, is, owing to the singular goodness of the Deity, passed amid the pursuits of literature and the cheering salutations of friendship. But if, as is written, “Man shall not live by bread alone, but by every word that proceedeth from the mouth of God,” why may not any one acquiesce in the privation of his sight, when God has so amply furnished his mind and his conscience with eyes? While he so tenderly provides for me, while he so graciously leads me by the hand and conducts me on the way, I will, since it is his pleasure, rather rejoice than repine at being blind. And, my dear Philaras, whatever may be the event, I wish you adieu with no less courage and composure than if I had the eyes of a lynx.

Westminster, September 28, 1654.

XVI.

To LEO, of Aizema.

IT is with great pleasure I find that you still retain the same regard for me which you indicated while among us. With respect to the book concerning divorce, which you say you had engaged some one to turn into Dutch, I would rather you

had engaged him to turn it into Latin. For I have already experienced how the vulgar are wont to receive opinions which are not agreeable to vulgar prejudice. I formerly wrote three treatises on this subject: one in two books, in which the doctrine of divorce is diffusely discussed; another entitled *Tetrachordon*, in which the four principal passages in scripture relative to the doctrine are explained; a third, *Colasterion*, which contains an answer to some vulgar sciolist. I know not which of these works or which edition you have engaged him to translate. The first treatise has been twice published, and the second edition is much enlarged. If you have not already received this information, or wish me to send you the more correct edition, or the other treatises, I shall do it immediately, and with pleasure. For I do not wish at present they should receive any alterations or additions. If you persist in your present purpose, I wish you a faithful translator and every success.

Westminster, Feb. 5, 1654.

XVII.

To EZECHIEL SPANHEIM, of Geneva.

I KNOW not how it happened that your letters were not delivered to me for three months after they were written. I hope mine will have a more expeditious conveyance: for, owing to various engagements, I have put off writing from day to day till I perceive that almost another three months have elapsed. But I would not wish you to suppose that my regard for you has experienced any diminution; but that it has rather increased in proportion as I have more frequently thought of discharging this epistolary debt. The tardy performance of this duty seems to admit of this excuse, that when it is performed after so long a lapse of time, it is only a more clear confession that it was due. You are quite right in the supposition that I shall not be surprised at receiving the salutations of a foreigner, and you may be assured that it is my maxim, to consider and to treat no good man as a stranger that you are such I am well persuaded, both because you are the son of a father highly celebrated for his erudition and his piety; and because all good men think you good; and lastly, because you hate the bad. With such persons since it has also

been my lot to be at war, Calandrinus very obligingly signified to you, that it would be highly grateful to me if you would lend me your assistance against our common enemy. That you have kindly done in your present letter, of which I have taken the liberty, without mentioning the author's name, to insert a part in my Defence. This work I will send you as soon as possible after the publication; in the meantime do you direct your letters to me under cover to Turretin, a Genoese, living at London, and through whom we may conveniently carry on our correspondence. Be assured that you rank high in my esteem and that I wish for nothing more than your regard.

Westminster, March 24, 1654.

XVIII.

To HENRY OLDENBURGH, Aulic Counsellor to the Senate of Bremen.

YOUR letters which young Ranley brought, found me so much employed that I am compelled to be more brief than I could wish. You have most faithfully fulfilled those promises to write which you made me when you went away. No honest man could discharge his debts with more rigid punctuality. I congratulate you on your retirement, because it gives pleasure to you, though it is a loss to me; and I admire that felicity of genius which can so readily leave the factions or the diversions of the city for contemplations the most serious and sublime. I see not what advantage you can have in that retirement except in an access to a multitude of books: the associates in study whom you have found there, were I believe rather made students by their own natural inclinations, than by the discipline of the place. But perhaps I am less partial to the place because it detains you, whose absence I regret. You rightly observe, that there are too many there who pollute all learning, divine and human, by their frivolous subtleties and barren disputations; and who seem to do nothing to deserve the salary which they receive. But you are not so unwise. Those ancient records of the Chinese from the period of the deluge, which you say are promised by the Jesuit Martinius, are no doubt on account of their novelty expected with avidity; but I do not see what authority or sup-

port they can add to the books of Moses. Our friend to whom you begged to be remembered sends his compliments. Adieu.

Westminster, June 25, 1656.

XIX.

To the noble Youth, RICHARD JONES.

As often as I have taken up the pen to answer your last letter, some sudden interruptions have occurred to prevent the completion of my purpose. I afterwards heard that you had made an excursion to the adjoining country. As your excellent mother is on the eve of departing for Ireland, whose loss we have both no small occasion to regret, and who has to me supplied the place of every relative, she will herself be the bearer of these letters to you. You may rest assured of my regard, and be persuaded it will increase in proportion as I see an increasing improvement in your heart and mind. This, by the blessing of God, you have solemnly pledged yourself to accomplish. I am pleased with this fair promise of yourself, which I trust you will never violate. Though you write that you are pleased with Oxford, you will not induce me to believe that Oxford has made you wiser or better. Of that I require very different proof. I would not have you lavish your admiration on the triumphs of the chiefs whom you extol, and things of that nature in which force is of most avail. For why need we wonder if the wethers of our country are born with horns which may batter down cities and towns? Do you learn to estimate great characters, not by the quantity of their animal strength, but by the habitual justice and temperance of their conduct. Adieu, and make my best respects to the accomplished Henry Oldenburgh, your college chum.

Westminster, Sept. 21, 1656.

XX.

To the accomplished Youth, PETER HEIMBACH.

You have abundantly discharged all the promises which you made me, except that respecting your return, which you promised should take place at furthest within two months. But, if my regard for you do not make me err in my calculation, you have been absent almost three months. You have done all I desired respecting the Atlas, of which I wished to

know the lowest price. You say it is a hundred and thirty florins, which I think is enough to purchase the mountain of that name. But such is the present rage for typographical luxury, that the furniture of a library hardly costs less than that of a villa. Paintings and engravings are of little use to me. While I roll my blind eyes about the world, I fear lest I should seem to lament the privation of sight in proportion to the exorbitance of the price for which I should have purchased the book. Do you endeavour to learn in how many volumes the entire work is contained; and of the two editions, whether that of Blaeu or Janson be the more accurate and complete. This I hope rather to hear verbally from yourself on your return, which will soon take place, than to trouble you to give me the information by another letter. In the meantime adieu, and return as soon as possible.

Westminster, Nov. 8, 1656.

XXI.

To the accomplished EMERIC BIGOT.

I WAS highly gratified by the distinguished marks of attention which you paid me on coming into England; and this gratification is considerably increased by your kind epistolary inquiries after so long an interval. The favourable opinions of others might have prompted your first visit, but you would hardly have taken the trouble to write if you had not been prompted by your own judgment or benevolence. Hence I think I may justly congratulate myself. Many have been celebrated for their compositions whose common conversation and intercourse have betrayed no marks of sublimity or genius. But, as far as possible, I will endeavour to seem equal in thought and speech to what I have well written, if I have written anything well; and while I add to the dignity of what I have written, I will, at the same time, derive from my writings a greater splendour of reputation. Thus I shall not seem to have borrowed the excellence of my literary compositions from others so much as to have drawn it pure and unmingled from the resources of my own mind and the force of my own conceptions. It gives me pleasure that you are convinced of the tranquillity which I possess under this afflicting privation of sight, as well as of the civility and

kindness with which I receive those who visit me from other countries. And indeed why should I not submit with complacency to this loss of sight, which seems only withdrawn from the body without, to increase the sight of the mind within. Hence books have not incurred my resentment, nor do I intermit the study of books, though they have inflicted so heavy a penalty on me for my attachment; the example of Telephus, king of Mysia, who did not refuse to receive a cure from the same weapon by which he had been wounded, admonished me not to be so morose. With respect to the book which you have concerning the mode of holding parliaments, I have taken care to have the passages which were marked, either amended, or, if they were doubtful, confirmed by a MS. of the illustrious Lord Bradshaw; and from one of the Cotton MSS., as you will perceive from the paper which I have returned. I sent some one to inquire of the keeper of the records in the Tower, who is my intimate friend, whether the original of this work be extant in that collection, and he replied that there was no copy in the repository. I am reciprocally obliged to you for your assistance in procuring me books. My Byzantine History wants Theophanis Chronographia Græc. Lat. fol. Constant. Manassis Breviarium Historicum, and Codini Excerpta de Antiquit. C. P. Græc Lat. fol. Anastasii Bibliothecarii Hist. and Vitæ Rom. Pontific. fol., to which I beg you to add Michael Glycas and John Sinnam, and the continuator of Anna Comnena, if they have already issued from the same press. I need not request you to purchase them as cheap as possible. There is no occasion to do this to a man of your discretion, and the price of those books is fixed and known to all. Dr. Stuppe has undertook to pay you the money, and to get them conveyed in the most commodious way. Accept my best wishes. Adieu.

Westminster, March 24, 1658.

XXII.

To the noble Youth, RICHARD JONES.

I DID not receive your letter till some time after it was written: it lay fifteen days at your mother's. With pleasure I perceive the emotions of your attachment and your gratitude. I have never ceased to promote the culture of

your genius, and to justify the favourable opinion which your excellent mother entertains of me, and the confidence she places in me, by benevolence the most pure and counsels the most sincere. In that agreeable and healthy spot, to which you have retired, there are books enough for the purposes of academical education. If beauty of situation contributed as much to improve the wit of the inhabitants as it does to please the eye, the felicity of that place would be complete. The library there is rich in books; but unless the minds of the students be improved by a more rational mode of education, it may better deserve the name of a book repository than of a library. You justly acknowledge that all these helps to learning should be associated with a taste for literature, and with diligence in the cultivation. Take care I may never have occasion to blame you for deviating from that opinion. And this you will readily avoid if you will diligently obey the weighty and friendly precepts of the accomplished Henry Oldenburgh, your associate and friend. Adieu, my dearest Richard; and let me incite you, like another Timothy, to the practice of virtue and of piety, by the example of your mother, who is the best of women.

Westminster.

XXIII.

To the illustrious LORD HENRY DE BRAS.

I SEE, my lord, that you, unlike most of our modern youth who pass through foreign countries, wisely travel, like the ancient philosophers, for the sake of completing your juvenile studies, and of picking up knowledge wherever it may be found. Though as often as I consider the excellence of what you write, you appear to me to have gone among foreigners not so much for the sake of procuring erudition yourself, as of imparting it to others, and rather to exchange than to purchase a stock of literature. I wish it were as easy for me in every way to promote the increase of your knowledge and the improvement of your intellect, as it is pleasing and flattering to me to have that assistance requested by talents and genius like yours. I have never attempted, and I should never dare to attempt, to solve those difficulties as you request, which seem to have cast a cloud

over the writers of history for so many ages. Of Sallust I will speak, as you desire, without any hesitation or reserve. I prefer him to any of the Latin historians; which was also the general opinion of the ancients. Your favourite Tacitus deserves his meed of praise; but his highest praise, in my opinion, consists in his having imitated Sallust with all his might. By my conversation with you on this subject I seem, as far as I can guess from your letter, to have inspired you with sentiments very similar to my own, concerning that most energetic and animated writer. As he in the beginning of his Catilinarian war asserted that there was the greatest difficulty in historical composition, because the style should correspond with the nature of the narrative, you ask me how a writer of history may best attain that excellence. My opinion is that he who would describe actions and events in a way suited to their dignity and importance, ought to write with a mind endued with a spirit, and enlarged by an experience, as extensive as the actors in the scene, that he may have a capacity properly to comprehend and to estimate the most momentous affairs, and to relate them, when comprehended, with energy and distinctness, with purity and perspicuity of diction. The decorations of style I do not greatly heed: for I require an historian, and not a rhetorician. I do not want frequent interspersions of sentiment, or prolix dissertations on transactions, which interrupt the series of events, and cause the historian to entrench on the office of the politician, who, if, in explaining counsels and explaining facts, he follows truth rather than his own partialities and conjectures, excites the disgust or the aversion of his party. I will add a remark of Sallust, and which was one of the excellencies he himself commends in Cato, that he should be able to say much in a few words; a perfection which I think no one can attain without the most discriminating judgment and a peculiar degree of moderation. There are many in whom you have not to regret either elegance of diction or copiousness of narrative, who have yet united copiousness with brevity. And among these Sallust is, in my opinion, the chief of the Latin writers. Such are the virtues which I think every historian ought to possess who would proportion his style to the facts which he records. But why do I mention this to you, when such is your genius

that you need not my advice, and when such is your proficiency that if it goes on increasing you will soon not be able to consult any one more learned than yourself? To the increase of that proficiency, though no exhortations can be necessary to stimulate your exertions, yet, that I may not seem entirely to frustrate your expectations, I will beseech you, with all my affection, all my authority, and all my zeal, to let nothing relax your diligence, or chill the ardour of your pursuit. Adieu! and may you ever successfully labour in the path of wisdom and of virtue!

Westminster, July 15, 1657.

XXIV.

To HENRY OLDENBURGH.

I REJOICE to hear of your safe arrival at Saumur, which is, I believe, the place of your destination. You cannot doubt of the pleasure which this intelligence has given me, when you consider how much I love your virtues and approve the object of your journey. I had much rather that some other person had heard in the boat of Charon than you on the waters of the Charent, that so infamous a priest was called in to instruct so illustrious a church. For I much fear he will experience the most bitter disappointment who thinks ever to get to heaven under the auspices of so profligate a guide. Alas! for that church where the ministers endeavour to please only the ear; ministers whom the church, if it desires a real reformation, ought rather to expel than to choose. You have done right, and not only according to my opinion but that of Horace, by not communicating my writings to any but to those who expressed a desire to see them.

Do not my works, importunately rude,
Disgrace by pert endeavours to intrude.

A learned friend of mine who passed the last summer at Saumur, informed me that my book was in great request in those parts. I sent him only one copy; he wrote back that the perusal of it had afforded the highest satisfaction to some of the learned there. If I had not thought I might oblige them I should have spared this trouble to you and this expense to myself.

If my books chance to prove a weary load,
Rather than bear them further, leave them on the road.

I have, as you desired me, presented your kind wishes to our friend Lawrence. There is nothing I wish more than that you and your pupil may have your health, and return to us soon as possible after having effected the object of your wishes.

Westminster, August 1, 1657.

XXV.

To the noble Youth, RICHARD JONES.

I REJOICE to hear that you accomplished so long a journey with so little inconvenience, and, what redounds so much to your credit, that, despising the luxuries of Paris, you hastened with so much celerity where you might enjoy the pleasures of literature and the conversation of the learned. As long as you please you will there be in a haven of security; in other places you will have to guard against the shoals of treachery and the syrens' songs. I would not wish you to thirst too much after the vintage of Saumur, but resolve to dilute the Bacchanalian stream with more than a fifth part of the crystal liquor of the Parnassian fount. But in this respect, without my injunctions, you have an excellent preceptor, whom you cannot do better than obey; and by obeying whom you will give the highest satisfaction to your excellent mother, and daily increase in her regard and love. That you may have power to do this, you should daily ask help from above. Adieu, and endeavour to return as much improved as possible, both in virtue and erudition. This will give me more than ordinary pleasure.

Westminster, Aug. 1, 1657.

XXVI.

To the Illustrious Lord HENRY DE BRAS.

SOME engagements, most noble lord, have prevented me from answering your letter so soon as I could wish. I wished to have done it the sooner because I saw that your letter, so full of erudition, left me less occasion for sending you my advice (which I believe that you desire more out of compliment to me than of any benefit to yourself) than my congratulations. First, I congratulate myself on having been so fortunate in characterising the merits of Sallust as to have excited you to the assiduous perusal of that author, who is so

full of wisdom, and who may be read with so much advantage. Of him I will venture to assert what Quintilian said of Cicero, that he who loves Sallust is no mean proficient in historical composition. That precept of Aristotle in the third book of his rhetoric, which you wish me to explain, relates to the morality of the reflections and the fidelity of the narrative. It appears to me to need little comment, except that it should be appropriated not to the compositions of rhetoric but of history. For the offices of a rhetorician and an historian are as different as the arts which they profess. Polybius, Halicarnassus, Diodorus, Cicero, Lucian, and many others, whose works are interspersed with precepts on the subject, will better teach you what are the duties of an historian. I wish you every success in your travels and pursuits. Adieu.

Westminster, Dec. 16, 1657.

XXVII.

To the accomplished PETER HEINBACH.

I RECEIVED your letter from the Hague the 18th December, which, as your convenience seems to require, I answer the same day on which it was received. In this letter, after returning me thanks for some favours which I am not conscious of having done, but which my regard for you makes me wish to have been real, you ask me to recommend you, through the medium of D. Lawrence, to him who is appointed our agent in Holland. This I grieve that I am not able to do, both on account of my little familiarity with those who have favours to bestow, since I have more pleasure in keeping myself at home, and because I believe that he is already on his voyage, and has in his company a person in the office of secretary, which you are anxious to obtain. But the bearer of this is on the eve of his departure. Adieu.

Westminster, Dec. 18, 1657.

XXVIII.

To JOHN BADIAUS, Minister of the Church of Orange.

MOST excellent and reverend sir, I believe that our friend Durius will take upon himself the blame of my not writing to you sooner. After he had shewed me that paper which you

wished me to read concerning what I had done and suffered for the sake of the gospel, I wrote this letter as soon as possible, intending to send it by the first conveyance, since I was fearful that you might consider a longer silence as neglect. In the mean time I am under the greatest obligations to your friend Molin, for procuring me the esteem of the virtuous in those parts by the zeal of his friendship and the warmth of his praise; and though I am not ignorant that the contest in which I was engaged with so great an adversary, that the celebrity of the subject and the style of the composition had far and wide diffused my fame, yet I think that I can be famous only in proportion as I enjoy the approbation of the good. I clearly see that you are of the same opinion; so many are the toils you have endured, so many are the enemies whom you have provoked by your disinterested zeal in defence of the Christian doctrine; and you act with so much intrepidity as to shew, that instead of courting the applause of bad men, you do not fear to excite their most inveterate hate and their most bitter maledictions. Oh happy are you whom, out of so many thousands of the wise and learned, Providence has rescued from the very brink of destruction, and selected to bear a distinguished and intrepid testimony to the truth of the gospel. I have now reasons for thinking that it was a singular mercy that I did not write to you sooner; for when I understood by your letters that, threatened on all sides by the malice of your enemies, you were looking round for a place of refuge, to which you might fly in the last extremity of danger, and that you had fixed on England as the object of your wishes, I was considerably gratified, because it gave me the hope of enjoying your company, and because I was happy to find you think so favourably of my country; but I lamented that, particularly owing to your ignorance of our language, I did not see any chance of a decent provision being made for you among us. The death of an old French minister has since very opportunely occurred. The principal persons of his congregation (from whom I have received this communication) anxiously wish, or rather invite, you to be chosen in his place; they have determined to pay the expenses of your journey, to provide for you as large a salary as any of the French ministers receive, and to let you want nothing which can contribute to the cheerful discharge of your eccle-

siastical function. Fly, I beseech you, as soon as possible, reverend sir, to those who are so desirous of seeing you, and where you will reap a harvest, not rich indeed in temporal delights, but in numerous opportunities to improve the hearts and to save the souls of men; and be assured that your arrival is warmly desired by all good men. Adieu.

Westminster, April 1, 1659.

XXIX.

To HENRY OLDENBURGH.

THE indulgence which you beg for yourself, you will rather have to bestow on me, whose turn, if I remember, it was to write. My regard for you has, believe me, suffered no diminution; but either my studies or my domestic cares, or perhaps my indolence in writing, have made me guilty of this omission of duty. I am, by God's help, as well as usual. I am not willing, as you wish me, to compile a history of our troubles; for they seem rather to require oblivion than commemoration; nor have we so much need of a person to compose a history of our troubles as happily to settle them. I fear with you lest our civil dissensions, or rather maniacal agitation, should expose us to the attack of the lately confederated enemies of religion and of liberty; but those enemies could not inflict a deeper wound upon religion than we ourselves have long since done by our follies and our crimes. But whatever disturbances kings and cardinals may meditate and contrive, I trust that God will not suffer the machinations and the violence of our enemies to succeed according to their expectations. I pray that the protestant synod, which you say is soon to meet at Leyden, may have a happy termination, which has never yet happened to any synod that has ever met before. But the termination of this might be called happy, if it decreed nothing else but the expulsion of More. As soon as my posthumous adversary shall make his appearance I request you to give me the earliest information. Adieu.

Westminster, Dec. 20, 1659.

XXX.

To the noble Youth, RICHARD JONES.

You send me a most modest apology for not writing sooner, when you might more justly have accused me of the same offence; so that I hardly know whether I should choose that you had not committed the offence or not written the apology. Never for a moment believe that I measure your gratitude, if any gratitude be due to me, by the assiduity of your epistolary communications. I shall perceive all the ardour of your gratitude, since you will extol the merit of my services, not so much in the frequency of your letters as in the excellence of your habits, and the degree of your moral and intellectual proficiency. On the theatre of the world on which you have entered, you have rightly chosen the path of virtue; but know there is a path common to virtue and to vice; and that it behoves you to advance where the way divides. Leaving the common track of pleasure and amusement, you should cheerfully encounter the toils and the dangers of that steep and rugged way which leads to the pinnacle of virtue. This, believe me, you will accomplish with more facility, since you have got a guide of so much integrity and skill. Adieu.

Westminster, Dec. 20, 1659.

XXXI.

*To the accomplished PETER HEINBACH, Counsellor to the
Elector of Brandenburg.*

It is not strange as you write that report should have induced you to believe, that I had perished among the numbers of my countrymen who fell in a year so fatally visited by the ravages of the plague. If that rumour sprung, as it seems, out of solicitude for my safety, I consider it as no unpleasing indication of the esteem in which I am held among you. But by the goodness of God, who provided for me a place of refuge in the country, I yet enjoy both life and health; which, as long as they continue, I shall be happy to employ in any useful undertaking. It gives me pleasure to think that, after so long an interval, I have again occurred to your remembrance; though, owing to the luxuriance of your praise, you seem almost to lead me to suspect that you had quite for-

gotten one in whom you say that you admire the union of so many virtues; from such an union I might dread too numerous a progeny, if it were not evident that the virtues flourish most in penury and distress. But one of those virtues has made me but an ill return for her hospitable reception in my breast; for what you term policy, and which I wish that you had rather called patriotic piety, has, if I may so say, almost left me, who was charmed with so sweet a sound, without a country. The other virtues harmoniously agree. Our country is wherever we are well off. I will conclude after first begging you if there be any errors in the diction or the punctuation, to impute it to the boy who wrote this, who is quite ignorant of Latin, and to whom I was, with no little vexation, obliged to dictate not the words, but, one by one, the letters of which they were composed. I rejoice to find that your virtues and talents, of which I saw the fair promise in your youth, have raised you to so honourable a situation under the prince; and I wish you every good which you can enjoy. Adieu.

London, Aug. 15, 1666.

